



1769

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Paul Revere

GRAND MASTER 1795.

CRAYON BY A FRENCH OFFICER ABOUT 1801.

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SEMPER UBIQUE

Columbian Lodge
Boston.
Centenary.
1795-1895.

Columbian Lodge.
A. F. & A. M.

extends to you a fraternal invitation
to attend its

1795 Centenary. 1895

to be celebrated

Saturday, June 8th 1895.

(See Inclosure)

J. Foster Bush.
W. M.

W. T. R. Marvin
Secretary.

A. A. Folsom.
Chairman Centennial Com.

Boston, May 2nd 1895.

The Centennial Committee.

Wor. A. A. Folsom, chairman

<i>Wor. J. Foster Bush, W. M.</i>	<i>Wor. J. Geo. Cooper.</i>
<i>Bro. Joseph L. Kendall, L. W.</i>	<i>Wor. Isaac H. Locke.</i>
<i>Bro. F. Oscar Guild, J. W.</i>	<i>Wor. William White.</i>
<i>Rt. Wor. W. T. R. Marvin.</i>	<i>Bro. John H. Collamore.</i>
<i>Wor. Wm. J. Stevens.</i>	<i>Bro. William P. Jones.</i>
<i>Wor. Frederick Afford.</i>	<i>Bro. Lewis B. Noyes.</i>
<i>Wor. W. M. Cameron.</i>	<i>Bro. Amos Wight.</i>
<i>Rt. Wor. E. Bentley Young.</i>	<i>Bro. Jacob Fottler.</i>
<i>Wor. Albert A. Hall.</i>	<i>Bro. George E. Lovett.</i>

Bro. Edward T. Luce, secretary.

*Centennial of the First Meeting
of Columbian Lodge.*

Reception and Banquet.

Odd Fellows Hall.

Saturday, June 22nd 1895.

at 6 P. M.

*In consequence of limited accommodations
an answer is requested not later than June 6th*

Masonic Temple, Boston.

Edw. T. Saxe,

Secy of Committee.

*Centennial of
Granting the Dispensation
to Columbian Lodge.*

Exercises in the

Second Universalist Church.

Columbus Ave. cor. Clarendon Street, Boston.

Saturday, June 8th 1895, at 7 P. M.

Oration by Rt. Wor. E. Bentley Young.

Historical Address by Rt. Wor. W. T. R. Marvin.

Poem by Wor. Chas. W. Stevens.

Music under the direction of Bro. W. W. Gerrish.

CENTENARY

OF

COLUMBIAN LODGE

A. F. AND A. M.

BOSTON, MASS.

1795—JUNE—1895

BOSTON

PUBLISHED BY ORDER OF THE LODGE

1895



Publication Committee

Wor. J. FOSTER BUSH, M. D., W. M.

Rt. Wor. WM. T. R. MARVIN, Sec., P. G. W.

Rt. Wor. E. BENTLEY YOUNG, Treas., D. D. G. M.

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1895



The Edition of the "Centenary of Columbian Lodge"
is limited to Five Hundred and Fifty signed Copies, of
which this is

No. 545

J. Foster Bush,
Prov. Master.



COLUMBIAN CENTENARY

INTRODUCTORY



HE echoes which followed the closing hours of the nation's celebration of its glorious series of Centenaries, beginning in 1875 at Lexington and Concord, and ending in 1883 on the hundreth anniversary of the surrender at Yorktown, had scarcely died away before a new round of Centenaries began, which were hardly less deserving of local commemoration. The various societies, religious, benevolent, and fraternal, which sprang into life at the nation's birth, like the flowers that mark the footprints of advancing Spring, felt the breath of the same impulse which had thrilled the hearts and kindled anew the patriotism of those who had so recently recalled the familiar stories of Bunker

Hill, and Bennington, and Saratoga. Turning to their early annals, they read once more the ancient record of effort and trial, and of final success, and began the preparation for their own Centennial feasts.

It was natural, then, that Columbian Lodge, one of the oldest of these associations, should have been among the first to respond to the spirit of the hour. Twenty years from the night when Revere, not less eminent as a Mason than as a patriot, stood anxiously watching for lights on Christ Church steeple, he had lighted the fire of fraternal love on the altar of Columbian. Bearing a title so closely allied to the patriotic memories of the past, working under a Charter signed by one of the most distinguished men among our Revolutionary heroes, and numbering among her early members some of those who had shared in that glorious struggle, she saw the first century of her useful life speeding to its close, and prepared to welcome the anniversary of its completion.

CENTENNIAL FUND.

The first steps which she took were eminently practical. When the Finance Committee presented its report at the Annual Communication in 1887, the suggestion was made that a portion of the income of the Lodge should be set apart for a Centennial Fund; and the appointment of a committee to consider the expediency of this step was recommended. The suggestion was favorably received, and a committee was

accordingly appointed, consisting of Worshipful Bros. Walter M. Cameron and Albert A. Folsom, and Bro. George W. Forristall.

At the communication of April 5, 1888, they submitted a report in which they said that the event was one which was already anticipated "with great interest by the members, and as the time draws nearer, that interest will increase to a still greater degree, and the desire to do honor to the occasion by appropriate ceremonies and in a manner for which Columbian Lodge is noted, will no doubt induce them to arrange for such a celebration as will fulfill the most sanguine expectations." The report concluded by recommending that "the Treasurer of the Lodge be authorized and directed to deposit in such Savings Bank as he may select, on or before the fifteenth day of November in each year, until and including 1894, the sum of One Hundred and Fifty Dollars, as a Centennial Fund; such sums, with the accrued interest, to be used only for the purpose of the celebration of the Centennial of the Lodge." The report was unanimously accepted, after remarks in its favor by several members, and its recommendation adopted.

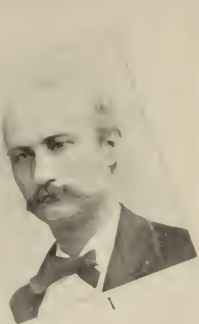
The first deposit was duly made, and the increase of the Fund was year by year carefully provided for. The reports of its growth, made at the successive Annual Communications, show that in December, 1889, the Fund with accumulated interest amounted to \$305.04; in 1890, \$465.82; in 1891, \$633.08; in 1892, \$808.64;

in 1893, \$989.76; and in 1894, \$1,178.20. The amount exceeded \$1,200.00 before it became necessary to expend any portion thereof.

DATE OF CELEBRATION.

No further steps were taken until February, 1893, when a committee consisting of Wor. Bro. Folsom as chairman, with Wor. Bros. Cameron and Young, and Bros. John H. Collamore and Lewis B. Noyes, as associates, was appointed to consider and report whether the celebration should be that of the Centennial of the Institution of the Lodge, or that of the date of its Charter. The former of these events would occur in June, 1895, and the other just a year later. They were also requested to consider what day, in either year, should properly be celebrated, — namely, the date of granting the Dispensation, that of the first meeting thereunder, that of the grant of the Charter, or that of the meeting for Constitution.

March 2, 1893, this committee reported that in their judgment the event should be celebrated in 1895; for the Grand Lodge had decided, September 10, 1804, that the precedence of Columbian Lodge should date from June 8, 1795. As the Lodge had the option of at least two dates in the summer of 1895 (June 8 and June 22 — the latter that of the first meeting), and circumstances might make it desirable to hold the celebration somewhat later in the year, — possibly on the anniversary of the first “Annual Meeting,” — the



THE CENTENNIAL COMMITTEE.

1. PAST MASTERS.

1. Fred'k Alford. 2. J. Foster Bush. 3. W. M. Cameron. 4. J. G. Cooper. 5. A. A. Folsom, *Chairman*.
6. A. A. Hall. 7. I. H. Locke. 8. W. T. R. Marvin. 9. W. J. Stevens.
10. Wm. White. 11. E. Bentley Young.



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THE CENTENNIAL COMMITTEE.

2. MEMBERS.

- | | | | |
|---|---------------------|-----------------------|-----------------|
| 1. Jos. S. Kendall, S. W. | 2. J. H. Collamore. | 3. F. O. Guild, J. W. | 4. W. P. Jones. |
| 5. E. T. Saxe, <i>Secretary of Committee.</i> | 6. G. E. Lovett. | 7. J. Fottler. | |
| 8. L. B. Noyes. | 9. Almon Wight. | | |

committee did not make any recommendation as to the exact date, but proposed that this should be at such time as might be afterwards determined. This report was adopted.

CENTENNIAL COMMITTEE.

At the communication of January 4, 1894, taking advantage of the presence of an unusually large number of the members, Wor. Bro. Folsom moved the appointment of a committee of ten, to report a plan for celebrating the event; this was carried, and subsequently, on motion of Wor. Bro. Cameron, the Executive of the Lodge—the Master and Wardens—were added. The committee appointed under these votes was composed of the following brethren: Wor. Bro. Folsom, Chairman; Wor. Bros. Cameron, Young, Cooper, and Locke, and Bros. William Parker Jones, Jacob Fottler, Edward T. Saxe, Lewis B. Noyes, Almon Wight, with the Executive, — Wor. Bro. Wm. White, Bro. J. Foster Bush, Senior Warden, and Bro. Joseph Sewall Kendall, Junior Warden. This committee was subsequently further increased by adding Rt. Wor. Bro. Wm. T. R. Marvin, Wor. Bros. Wm. J. Stevens, Frederick Alford, and Albert A. Hall, and Bros. John H. Collamore and George E. Lovett. Bro. F. Oscar Guild became a member, *ex-officio*, on succeeding to the Junior Warden's chair.

May 8, 1894, the first report of this committee was presented, in which they recommended that “the cele-

bration be accomplished in one day, to wit, Saturday, June 8, 1895, on the following plan: In some large hall there should be a Historical Address, Oration and Poem, with music, etc., etc. Later in the day a Banquet, for which each member of Columbian Lodge shall have two tickets, — one for himself, the other admitting a lady. These tickets to be free from all expense to the member. The object of this is to secure the presence of every member of Columbian Lodge. There will also be numerous invited guests. The Banquet will be held in Boston Music Hall, if suitable arrangements can be made.

“The expense of the Centennial Celebration will be large. The Lodge has for several years past set aside \$150 per annum in anticipation of this most interesting event. In 1895 this fund will amount to about \$1,200. Besides this handsome sum of money, your committee estimate that a further amount of \$2,000 will be required to carry out the celebration in a suitable manner, and they recommend that said sum of money be raised by subscription from the members of the Lodge.”

Action on this report was deferred until the Members' Quarterly Communication in June, when, after a full discussion, and the separate consideration of its various recommendations, it was finally adopted by a unanimous vote. The committee was then directed by the Lodge to proceed to carry out the plans which it had proposed.

SUB-COMMITTEES.

After it had been duly organized, with Wor. Bro. Folsom as Chairman, and Bro. Edward T. Saxe as Secretary, various sub-committees were appointed, as follows :—

On Place of Meeting :—Wor. Bros. Folsom, Young and Bush.

On Subscriptions :—Wor. Bros. Cameron, Folsom and Young, and Bro. Wight.

On Programme :—Wor. Bros. Bush, Young and Folsom.

On Music :—Rt. Wor. Bro. Marvin, Wor. Bro. Cooper and Bro. Kendall.

On Banquet :—Wor. Bros. Cooper and Locke, and Bro. Fottler.

On Centennial Medal :—Wor. Bros. Bush and Marvin, and Bro. Noyes.

On Badges :—Bros. Jones, Lovett and Wight.

On Invited Guests :—Rt. Wor. Bros. Young and Marvin, and Wor. Bro. Bush.

On Decorations :—Wor. Bro. White, and Bros. Lovett and Wight.

On Printing :—Wor. Bros. Bush and Marvin, and Bro. Noyes.

APPOINTMENTS.

Rt. Wor. Bro. Young was appointed Orator of the Day, Rt. Wor. Bro. Marvin was chosen to give the Historical Address, and Wor. Bro. Charles W. Stevens

was requested to deliver a Poem. Rev. Bro. Stopford Wentworth Brooke was invited to write a Centennial Ode, to be sung at the celebration, but declined, and Bro. D. L. White was asked to undertake that duty. He kindly consented to do so, and also furnished the original music to which it was sung. Wor. Bro. Alford was requested to read the Charter. Wor. Bro. Folsom was made Toast-master for the Banquet, and a Reception Committee, consisting of the following Brethren, was appointed:—John C. Whiton, Chairman; Wm. F. Bacall, Albert K. Brown, Frank C. Brownell, Wm. M. Bunting, Henry A. Cook, F. A. Davis, Daniel B. Hallett, Edw. J. Jones, Arthur R. Jones, Franklin S. Pratt, Solomon S. Rowe, Frederick W. Turner, Adam Warnock.

PLACES OF MEETING.

The greatest harmony prevailed at all the meetings of the committee, which numbered twenty-eight or more. The various appointments were confirmed by unanimous votes. After mature deliberation it was decided that it would be best to hold two meetings for the celebration: one on June 8, in commemoration of the grant of the Dispensation, in the church of the Second Society of Universalists, on Columbus Avenue; and the other, a Banquet in Odd Fellows' Hall, on June 22, the Centennial of the First Meeting of the Lodge. These plans were accepted by the Lodge, and invitations were accordingly issued.

GUESTS.

Among the specially invited guests were the officers of the Grand Lodge, including all the living Past Grand Masters ; Past Deputy Grand Masters Woodbury, Dwinell, Shepard and Gould ; Past Grand Wardens Babson, McClellan, Storer and Fay ; the District Deputy Grand Masters of the First and Second Districts ; the Worshipful Masters and Wardens of the various Lodges meeting in the Temple ; the Master and Wardens of Essex Lodge of Salem, with which two of our Charter Members were connected previously to the constitution of Columbian ; the Master and Wardens of the Lodges founded in 1795, when Paul Revere was Grand Master, viz. : Republican Lodge, of Greenfield ; Evening Star, of Lee ; Cincinnati, of Great Barrington ; Middlesex, of Framingham ; and King Hiram, of Provincetown ; the Masters of Mount Horeb, of Woburn, and Robert Lash, of Chelsea,—which bore close relations to Columbian at the time of their constitution ; the Grand Master of Maine, the Lodges of which State were originally under the obedience of the Grand Lodge of Massachusetts ; the Grand Master of Connecticut, to whose Grand Lodge Columbian was under special obligations for courtesies extended when that Grand Body celebrated its Centennial ; the Honorable Frederick W. Lincoln, President of the Bunker Hill Monument Association, and Mr. Wm. B. Revere of Canton,

Mass., lineal descendants of Paul Revere ; Mr. William J. Pingree, a grandson of one of our Charter Members ; the Governor of the Commonwealth ; the Mayor of Boston, and many others, were invited to unite in the festivities. Nor were our Brethren across the sea forgotten. The members of the Honorable Artillery Company of London, who had visited us on the Two Hundred and Fiftieth Anniversary of the foundation of the Ancient and Honorable Artillery Company of Massachusetts ; and other distinguished Brethren in England — among them, Wor. Bros. Wm. J. Hughan, the Masonic Historian, Fred. J. W. Crowe and George Shackles, each of whom had rendered fraternal attentions to some of our membership — were included. In the Appendix to this volume will be found some of the responses to our invitations from those who were unable to be present.

CENTENNIAL MEDAL.

The committee on medals gave the order for the dies to Mr. Henry Mitchell of Boston, who is generally admitted to be one of the most skillful engravers of our time. His work was eminently satisfactory to the committee and the Lodge for its artistic character, and the medal has been greatly admired by all who have seen it. The obverse bears a spirited head of Columbia, in profile to the left, following the famous statue, "the Genius of America," by Thomas Crawford, in the Capitol at Washington. She wears



CENTENNIAL MEDAL.

the eagle-crested helmet with a circlet of stars ; the locks of her hair, unconfined except by the helmet, float gracefully backward upon her neck ; beneath the decollation is the motto of the Lodge, SEMPER VBIQVE. The device is surrounded by a knotted cable-tow, outside of which is the legend, COLUMBIAN LODGE, F. A. M., BOSTON, MASS., and below, completing the circle, • INSTITUTED, JUNE 8, 1795 •

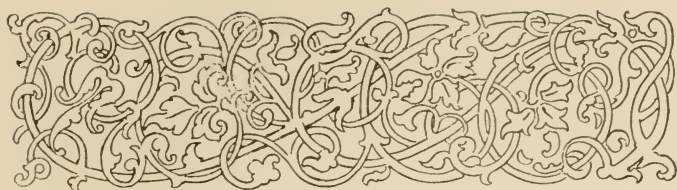
On the reverse is an open wreath formed of olive branches, vine-leaves and clusters of grapes, with sprigs of wheat at the terminals—symbols of “corn, wine, and oil”; the olive branches at the bottom have their stems crossed and surmounted by a small square and compasses. Within the wreath is the inscription, 1795 | JOS. CHURCHILL, W. M. | JAMES EATON, S. W. | JOHN RITTENHOUSE, J. W. | 1895 | J. FOSTER BUSH, W. M. | JOS. S. KENDALL, S. W. | F. OSCAR GUILD, J. W. These were the officers at the dates indicated. Above the wreath was the legend (from Proverbs ix, 1) WISDOM HATH BUILT HER HOUSE, and at the bottom, CENTENARY 1895.

A few impressions were struck in silver, to be attached to the collars worn by the Officers of the Lodge as a part of their regalia, and a sufficient number in bronze to provide every member with a medal, and to place examples in the cabinets of a few public institutions, etc., to be preserved in commemoration of the event. The dies were then ordered to be destroyed.

SUBSCRIPTIONS.

The committee to solicit subscriptions issued circulars to the members, inviting their aid, and received a liberal response, upwards of Two Thousand Dollars being contributed. How efficiently the other committees discharged the several duties assigned to them need not here be told, for those who participated in the various exercises are abundantly able to form their own opinions as to the manner in which the arrangements were carried out.





SERVICES AT THE CENTENNIAL
OF THE
GRANTING OF THE DISPENSATION



N Saturday evening, June 8, which was the Centennial of the grant of the Dispensation by the Grand Lodge, the Brethren of Columbian, with their ladies and friends, gathered in large numbers in the Church of the Second Society of Universalists, on Columbus Avenue, which had been kindly placed at the disposal of the Lodge through the good offices of Wor. Bro. Folsom, one of the Trustees of that society. Long before seven, the hour announced for beginning the services, the body of the house was filled by a brilliant assemblage, many of the ladies being in evening dress. The Rev. A. A. Miner, D. D., the venerable President of Tufts College, and the senior Pastor of the church, manifested his interest in the occasion by

his presence ; this was perhaps the last time that he entered the church in which he so long and acceptably ministered. His sudden death but little more than a week afterwards was most unexpected to those who welcomed his attendance on that evening.

The church was richly and tastefully decorated for the occasion with floral devices. Adorning the front of the organ were displayed the square and compasses enclosing the mystic letter G, wrought in flowers, which surmounted a large tablet of delicate ferns ; on this was the name of the Lodge in crimson carnations. On the left of the tablet was the date of institution, 1795, and on the right that of the Centennial, 1895, formed by roses and carnations. In front of the pulpit-platform was a superb basket of the choicest flowers, roses of various hues, annunciation and calla lilies, carnations and ferns ; on the right of the Master's chair was displayed the white banner of the Lodge, its staff headed with a carved and gilded Corinthian capital which was surmounted by a globe ; on the face of the banner were the words *SEMPER UBIQUE*, the motto of the Lodge, emblazoned on a scarlet garter surrounding the working tools — the square and compasses — with emblems of corn, wine and oil. On the right and left of the pulpit seats were arranged for the speakers, for the officers of the Lodge and of the Grand Lodge, and for specially invited guests, forty or more in all of whom were present.

A corps of ushers had been appointed to serve under the direction of Bro. Jesse E. Ames, chief of staff. The names of these Brethren were:—Leon M. Abbott, Chas. F. Ames, A. Fisher Crowell, Fayette G. Dayton, Geo. C. Dustin, John L. Findlay, Chandler R. Folsom, Ernest A. Garland, Chester E. Gleason, W. Clifton Jones, Chas. C. Merrifield, Wm. A. Moffitt, Albert K. Page, John B. Patterson, Wm. J. Stewart, Wm. W. Wilkinson, Walter E. Wyman. These attended to seating the audience, or escorted the guests to the reception room as they arrived. In the parlors of the church the Reception Committee, of which Bro. John C. Whiton was chairman, had gathered to welcome the officers of the Grand Lodge and other guests. Here assembled the representatives of the daughter Lodges of Columbian—Revere, Aberdour and Eleusis—and those of the other Lodges in the State which were chartered or organized in 1795; the officers of most of the Masonic Lodges meeting in the Temple, and others, including several descendants and relatives of our charter members, who had been specially invited. M. W. Grand Master Edwin B. Holmes had convened a special communication of the Grand Lodge to do honor to the event, and with his Deputy, R. W. Bro. Thorndike, his Wardens, and Past Grand Master Nickerson, Grand Secretary, several of the District Deputies, and other officers, in full regalia, opened the Grand Lodge in ample form in an adjoining room.

Wor. Bro. J. Foster Bush, with his officers, also opened a special communication of the Lodge; and Bro. J. Edmiston Brown, our Marshal, then organized a procession, — Wor. Bro. Charles E. Phipps, Grand Marshal, conducting the Grand Lodge, — which moved up the broad aisle of the church, headed by the Marshal, followed by the Stewards with their wands; the Chief Usher and his associates; the Reception Committee, led by Bro. John C. Whiton, and distinguished by broad ribbons of blue; the Centennial Committee, by a special badge and the medal; invited guests; the officers of Columbian, in regalia; and, finally, the Grand Master, preceded by his officers. Reaching the head of the aisle the procession opened to the right and left, and, advancing in reversed order, took seats upon the platform, the Organist of the Lodge, Bro. Wm. H. Gerrish, meanwhile playing appropriate music. The “Columbian Grand March” was specially composed for the occasion by our Member, Daniel L. White.

The Order of Service opened by singing the following Anthem: —

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

For He hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of His salvation.

This is the generation of them that seek Him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

This was rendered by a triple quartette, made up of Brethren whose admirable voices are well known in the Lodge-rooms of the Fraternity: the "Corinthian" — Bros. Herbert A. Thayer, William H. Fessenden, Henry A. Cook and David M. Babcock (the last three being members of Columbian); the "Albion" — Bros. E. M. Spears, William T. Meek, George M. Remele and George R. Clark; and the "Boylston" — Bros. Sidney Howe, Edwin F. Webber, Fred. C. Fairbanks and Silas W. Loomis. The music, composed by Bro. W. H. Gerrish, was sung in a most acceptable manner.

Wor. Bro. Albert A. Folsom, Chairman of the Centennial Committee, introduced the Worshipful Master, saying: "Brethren of Columbian Lodge, Brethren of the Fraternity, Ladies and Gentlemen: as Chairman of the Committee in charge of the Centennial Celebration of Columbian Lodge, it is now my pleasant

duty to present J. Foster Bush, M. D., our Worshipful Master."

Wor. Bro. J. Foster Bush then called upon the Chaplain of the Lodge, the Rev. George Jarvis Prescott, Rector of the Church of the Good Shepherd, to invoke the Divine blessing.

PRAYER.

Heavenly Father, we give Thee thanks for Thine abundant kindness. Its memorial is ever present with us. In fullness of heart we re-echo the words of King Solomon of old: "In heaven above or in earth beneath there is none like unto Thee, O God." Thou art ever mindful of the affairs of men. In Thy sight time is unknown. A thousand years are as a single day; a single day as a thousand years. The days of Thy power are without beginning and without end. Before the mountains were brought forth, or ever the earth and the world were made, from everlasting to everlasting Thou art God. Therefore we turn to Thee in every event in life.

In the time of trouble, when storm after storm comes upon us, Thou art our very present help. In the time of sorrow and mourning, when the clouds return after the rain, Thou art our refuge and comfort. In our time of thanksgiving and joy, as now, we render Thee, our Leader and our Guide, our praises and adoration.

We commemorate to-day the fact that in the life of Columbian Lodge a hundred years have passed

into history ; a century is crystalized into experience. While Thy sleepless eye has watched and Thy tireless hand guided, we have pressed forward in the development of the noble principles of our honorable institution. Amid the hopes and disappointments of life ; amid its ambitions and its fears ; amid its successes and its failures ; amid the strife of tongues, Thy holy Name has ever been our uplifting watchword, and the light of Thy Word our sure and steadfast guide. To Thy watchful providence we owe it that no frailty from within (for we are human), and no bitterness from without (for all men have not yet come to the light), has been able to prevail against us. By Thy hidden but vital power we are brought in safety and success to this century's completion.

We give Thee grateful thanks ! And as we review the past, we repeat again and again, from our heart of hearts, with ever-developing earnestness, truly, OUR TRUST IS IN GOD.

We would thank Thee also for those lives, faithful and true, that have been lived. Inspired by trust in Thee and by love of the Brethren, it is these lives which have made this day one of which we need not be ashamed. May the memory of their integrity of character, their faithfulness to responsibility, their uprightness of conduct, make its impress on our hearts and find its manifestation in our lives, and so in some measure prepare us to join them in

the celestial Lodge above, where the Supreme Architect of the universe presides.

As we stand upon the threshold of a new century of our organic life, we pray Thee that we may, every one, recognize the deep responsibility of our heritage. May we never degrade or debase it by an unworthy word or an ignoble deed. May we see in it only an incentive to truer work, more courageous loyalty and more accurate exemplification of the truest principles of manhood. Use us, we beseech Thee, Heavenly Father, to make the coming century nobler, purer and better than the last. Give us ever faithful and able leaders, loyal and willing workers, to be instruments in Thy hands for the good of all the Brethren. All of which we ask in the name of Him in whose perfect form of words we sum up these our petitions :—

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Lodge, and the audience generally, united with the Chaplain in repeating the Lord's Prayer, and the customary response was given by the Brethren.

The choristers then sang the following musical selection, which is printed by permission : —

Ring evermore, ye blessed bells of heaven,
 Ring on, ring on!
In notes of joy, like songs of souls forgiven,
 Ring sweetly on!
Speak to our hearts, dear bells, in music low,
Like far off chimes mid evening's fading glow.

Ring, bells of Faith! From mountains' summit bright,
 Ring on, ring on!
Through blinding doubts, through sin's despairing night,
 Ring sweetly on!
Off from our way o'er barren wastes we roam
Ring, bells of Faith, and guide us safely home.

Ring, bells of Hope! When life is sad and drear
 Ring on, ring on!
Through days of gloom, in chimings soft and clear,
 Ring sweetly on!
Breathe dreams of peace o'er midnight hours of pain,
Till morning dawns, and gladness wakes again.

Ring, bells of Love! Till Heaven's fair glories shine
 Ring on, ring on!
Wide o'er the world in melody divine
 Ring sweetly on!
Through death's dark vale your chimes shall cheer the way
And lead us on to realms of endless day.

The Worshipful Master, Bro. J. Foster Bush, then spoke as follows : —

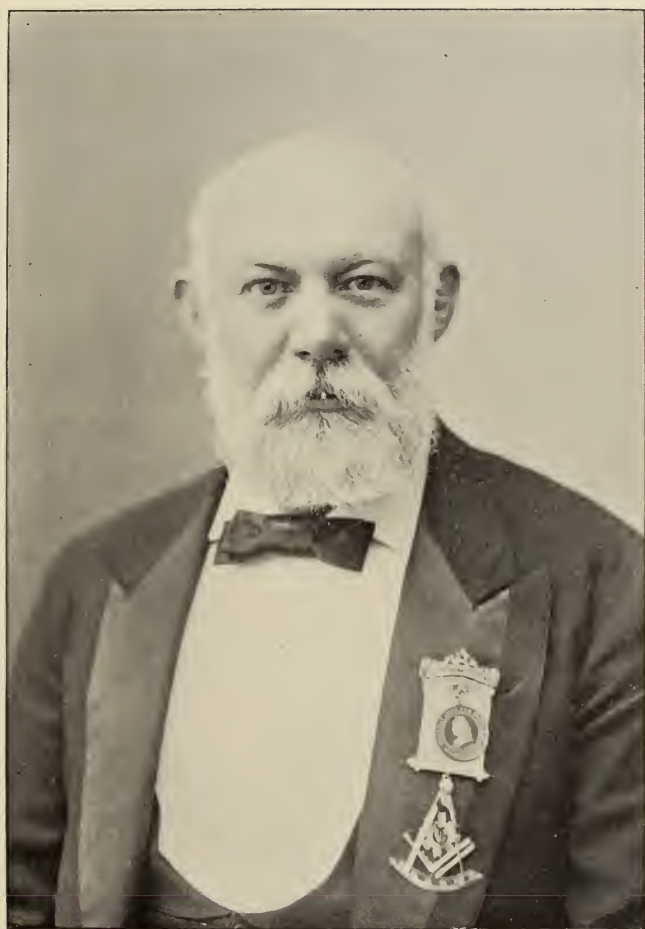
ADDRESS OF WELCOME.

Most Worshipful Grand Master, Brethren, and Friends :

As Worshipful Master of Columbian Lodge, it is my privilege to bid you welcome to this, our Centennial celebration. As the presiding officer this evening, it is not within my province to make a long address, but simply to guide the proceedings, to act as master of ceremonies, and to extend to you all, in behalf of the Lodge, a cordial welcome to our Centenary.

The Order of "Masonry, which is so ancient, yet keeps up to date in all that is progressive, grand and noble, should have the support of all good men. Built upon the broadest foundations of humanity, charity, and brotherly love, all men can join in its support." Consequently we have no apology to make for its existence, — no excuse to offer for our connection with it ; and we are proud to ask you all to unite with us in commemorating the events which have caused this assemblage to-day.

At the Quarterly Communication of the Grand Lodge, held June 8, 1795, just one hundred years ago this very day, a Dispensation was granted certain Brethren to hold a Regular Lodge in the Town of Boston, under such regulations and restrictions as the Grand Lodge should see fit to impose. This new Lodge was called "Columbian," and we have met to celebrate that event.



WOR. J. FOSTER BUSH,
PRESIDING MASTER.

One of the first lessons taught us in Masonry is that we are to regard ourselves as one family ; and while it might seem invidious at another time to greet some more cordially than others, yet the occasion this evening is of such a nature that distinctions may be made with propriety.

As the child, when able to be independent, welcomes its parents, so would we most heartily welcome the Grand Lodge of Massachusetts. Columbian has ever been dutiful and faithful, and to-day she renews her vows of filial allegiance to those in authority over her, and rejoices to do homage to the Grand Master ; and this is rendered not only to the officer but to the man.

While we owe to the Grand Lodge our existence, yet it was Essex Lodge, of Salem, which furnished us with our first Worshipful Master. Our relations with the Brethren of this Lodge have always been cordial ; we keep a corner in our hearts warm for any who hail from her, and we gladly tell them so on this occasion.

As the parent ever cherishes the kindest feelings for the success and welfare of her offspring, so does Mother Columbian extend an affectionate greeting to her daughters, — the Lodges whose charter members were formerly connected with us. To those who represent Revere, Aberdour, and Eleusis, we offer our hearty congratulations at their prosperity, and welcome their presence at this reunion.

One hundred years ago Masonic interest and enthusiasm were widespread in this community; and in addition to the Warrant granted for the establishment of Columbian Lodge, others were issued by the Grand Lodge in 1795, of which Republican, Evening Star, Cincinnatus, Middlesex and King Hiram are still working. To their officers we extend a courteous salutation; we offer them the right hand of fellowship, welcome them to our festivities, and congratulate them upon the successful labors which have brought their Lodges to a like maturity with our own.

Though we extend special greetings to the representatives of these Lodges, we do not forget that we have with us delegations from other Masonic bodies who make their home with us in our beautiful Temple. To those who have thus honored us by their presence on this auspicious occasion we tender our thanks for this assurance of their fraternal feeling to-day.

We are no less pleased to greet those who, though outside our body, are enshrined in our hearts and interested in our gatherings,—our wives, mothers, sisters, daughters, and female friends. We receive them with open arms; we are glad to behold them at our celebration, and to recognize the grace which they add by their presence.

It is with feelings of deep emotion that we welcome the descendants of Paul Revere, whose hand

signed our Charter, and we particularly congratulate ourselves upon having with us to-night the lineal descendants of two of our Charter Members.

While we rejoice at this goodly attendance of those not belonging to our Lodge, or perhaps to the Order, yet the presence of so many of our own members is no less pleasing, and emphasizes the welcome given in their behalf.

The progress of our Lodge during its first fifty years has been duly chronicled by one of our Past Masters ; and as this Centennial anniversary is necessarily retrospective, it may well, like birthdays in our lives, serve as an occasion for thought and reflection. The fact that our early place of meeting on Faneuil Hall Square was demolished just upon the completion of our century, is an instructive coincidence, and demonstrates that so long as we remain true to the teachings of the Great Light of Masonry, we may trust that our Order will survive the works of men. The time has been distinguished for great and important changes. Not only in the affairs of men, but in nations, governments, theologies, and in the arts and sciences, the past century has teemed with change and innovation. Although Freemasonry is eminently conservative in its customs, and its landmarks are immutable, yet in many ways it has not entirely escaped the influences which surround it. Aside, therefore, from what may be learned of the Masonic career of our Lodge, it will be inter-

esting to trace the effects of such influences. This will be done by our Historian and our Orator.

Columbian may be regarded as ancient in its origin, when the growth of the metropolis and the increase in the number of societies therein, since 1795, are considered. When this Lodge was established, the population of Boston numbered about 19,000 ; to-day it is nearly half a million. There were then only nineteen churches ; now nearly three hundred are to be found in our city. The societies for charitable purposes, exclusive of Masonic bodies, were about seven ; now the number is too great to be counted. Indeed, nearly all the associations, whose titles now fill pages of the Boston Directories, have been established since that date.

Many of those who were then prominent in our City and State were of the Masonic Fraternity. Paul Revere, whose record for loyalty and patriotism is engraved on all true American hearts, and whose deeds have afforded fitting themes for poets and orators, was Grand Master. All the stirring incidents of the Revolutionary era, and the important events which followed, were largely planned or executed by the Brotherhood. Many of those who composed the renowned Boston Tea-party were members of our elder sister, the Lodge of Saint Andrew. Dr. Joseph Warren, the hero of Bunker Hill, was for a long term Provincial Grand Master ; Franklin was a devoted Mason ; General Washington's alle-

giance to the Order is well known ; and most, if not all, the Major Generals of the Revolutionary Army were Masons.

These incidents and events have been mentioned to impress upon your minds the character of the men who composed the Fraternity, whose influence controlled and governed it when our Lodge was organized. Our Charter Members were leading men in their various vocations, and the names of many of their descendants are well known to-day, and respected accordingly.

These facts show that we have a right to be proud of our founders ; that we may rejoice to do honor to their memory ; and that as their successors we are entitled to congratulate ourselves on the century's work erected upon such foundations, and we therefore ask you to listen to its history and participate in our festivities.

In the language of one whose name is a household word : —

“You all are very welcome to our house ;
It must appear in other ways than words,
Therefore I scant this breathing courtesy.”

Again, in the name of Columbian Lodge, I bid you all a hearty welcome.

At the conclusion of his Address the Master called upon Wor. Bro. Frederick Alford to read the Charter

of the Lodge, the quaint language of which was listened to with the closest attention:—

THE CHARTER.

To all the Fraternity to whom these Presents shall come :

The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, for the Commonwealth of Massachusetts, send greeting :

WHEREAS a petition has been presented to us by Joseph Churchill, James Eaton, John Rittenhouse, Joshua Hardy, Nicholas Kindness, Snelling Powell, Henry Wickham, Thomas Tannatt, T. McCoristine, Thomas Leatham, Henry Lord, John Perkins, John Pingree, John Coles, James L. Connings, Samuel Hayden, and James Dodge, all Ancient, Free and Accepted Masons — praying that they, with such others, as shall hereafter join them, may be erected and constituted a regular Lodge of Free and Accepted Masons, which petition appearing to us as tending to the advancement of Masonry and the good of the Craft, —

Know ye therefore that we the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved Brethren above named, have constituted and appointed, and by these presents, do constitute and appoint them the said Joseph Churchill, James Eaton, John Rittenhouse, Joshua Hardy, Nicholas Kindness, Snelling Powell, Henry Wickham, Thomas Tannatt, T. McCoristine, Tho's Leatham, Henry Lord, John Perkins, John Pingree, John Coles, James L. Connings, Samuel Hayden and James Dodge, a regular Lodge of Free and Accepted Masons, under the title and designation of Columbian

Lodge, hereby giving and granting unto them and their successors, full power and authority to convene as Masons, within the Town of Boston, in the County of Suffolk, and Commonwealth aforesaid—to receive and enter Apprentices, pass Fellow Crafts, and raise Master Masons, upon the payment of such moderate compensation for the same as may be determined by the said Lodge; also to make choice of a Master, Wardens, and other Office Bearers, annually, or otherwise, as they shall see cause; to receive and collect funds for the relief of poor and distressed Brethren, their widows, or children, and in general to transact all matters relating to Masonry, which may to them appear to be for the good of the Craft, according to the ancient usages and customs of Masons.

And we do hereby require the said constituted Brethren, to attend the Grand Lodge at their Quarterly Communications, and other meetings, by their Master and Wardens, or by proxies regularly appointed; also to keep a fair and regular Record of all their proceedings, and to lay them before the Grand Lodge when required.

And we do enjoin upon our Brethren of the said Lodge, that they be punctual in the quarterly payment of such sums as may be assessed for the support of the Grand Lodge—that they behave themselves respectfully and obediently to their superiors in office, and in all other respects conduct themselves as good Masons.

And we do hereby declare the precedence of the said Lodge, in the Grand Lodge and elsewhere, to commence from the ninth day of June, five thousand, seven hundred and ninety-five.

In testimony whereof, we the Grand Master and Grand Wardens, by virtue of the power and authority to us committed, have hereunto set our hands, and caused the Seal of the Grand Lodge to be affixed, at Boston, this ninth day of June, Anno Domini one thousand, seven hundred and ninety-six, and of Masonry five thousand, seven hundred and ninety-six.

By order of the Grand Lodge,

PAUL REVERE, Grand Master.

SAM'L DUNN, Deputy Grand Master.

ISAIAH THOMAS, Senior Grand Warden.

JOSEPH LAUGHTON, Junior Grand Warden.

DANIEL OLIVER, Grand Secretary.

Another appropriate musical selection was then given by the choristers, the words of which are printed by permission :—

Golden chains in circlets winding
Round the hearts of brethren true,
Each to each in friendship binding
Strongest bonds of love renew.
While in hallowed cloister meeting,
Freed from life's o'erburdening care,
Sounds of joyous, mystic greeting
Float upon the incensed air.

From our hearts, let praise upwelling
Greet the great I AM above,
For our lives are ever telling
Of His guardian care and love.

Let our friendship here be plighted,
Hand to hand and heart to heart ;
For in Virtue, thus united,
Death has ne'er the power to part.

Wor. Bro. Bush then introduced the Secretary, Rt. Wor. Bro. William T. R. Marvin, Past Senior Grand Warden, and a Past Master of the Lodge, who had been chosen to deliver the Historical Address.

It is proper to say in this connection that among the plans for celebrating our Hundredth Anniversary, the Centennial Committee had in contemplation the publication of the present volume. At their request, Bro. Marvin had sought especially to obtain further information concerning the founders of the Lodge and the early places of meeting than had been given in Heard's History, that it might be laid before the members in print, rather than presented to an audience who would feel but little interest in such researches. For that reason only portions of what had been prepared were read. The Address will be found in full on a subsequent page.

After Bro. Marvin had concluded, the Lodge and its guests rose and united in singing the following Hymn to the tune of "Christmas," the choristers leading : —

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home :

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Our vows, our prayers, we now present
Before Thy throne of grace :
God of our fathers, be the God
Of their succeeding race.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.

Wor. Bro. Charles W. Stevens, the Poet of the evening, a member and formerly an officer in our Lodge, and a Past Master of Mt. Horeb Lodge, was next introduced, and read the Centennial Poem, which will be found on the pages following the Historical Address.

The Centennial Ode, which had been written for this occasion with original music, and dedicated to the Lodge by Bro. Daniel L. White, one of our members, was then sung :—

Hail, Brethren ! Hail the hour supreme
That brings us here together.
Join, one and all, the lofty theme,
And praise our great Creator.
One hundred years o'er us have rolled,
Since dawned our natal morning ;
Yet, flaming brightly as of old,
Our altar fires are burning.

Taught in our consecrated halls
Are Truth and Faith, and Wisdom ;
And guided by their warning calls
We strive to reach God's Kingdom.
We close the volume of the past,
Of weal and woe the story,
And to our landmarks holding fast,
We sing Columbian's glory.

As that has been, so may it be
Through all her coming future ;
Faithful and true, united we,
In manhood's fullest measure.
Pleasant the thought of good deeds done,
On life's rough pathway pressing ;
Glorious at last the crown when won
That speaks the Father's blessing.

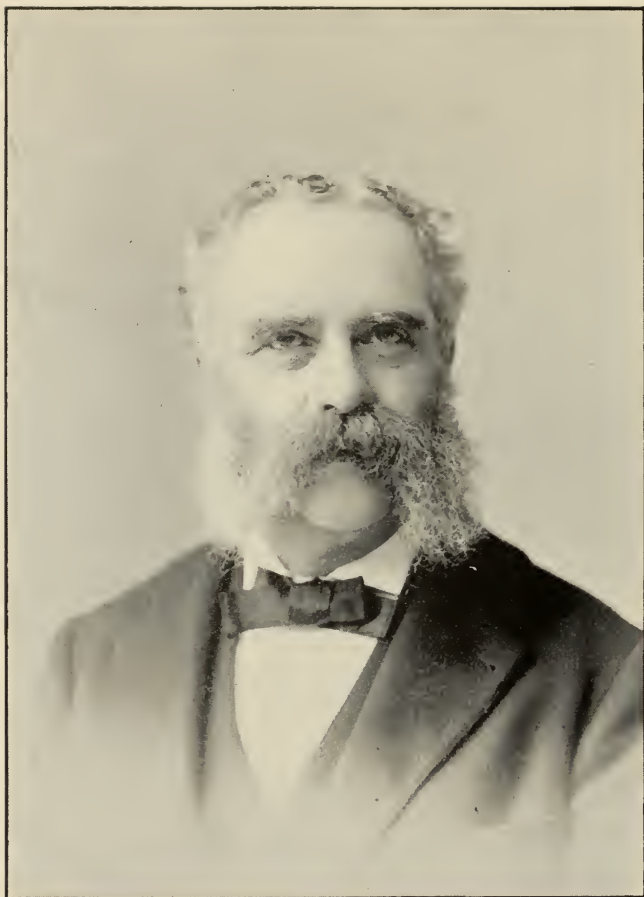
After the Centennial Ode had been sung, the Worshipful Master introduced our Treasurer and Past Master, Right Wor. Bro. Edward Bentley Young, District Deputy Grand Master of the First Masonic District, to which Columbian is attached, as the Orator of the evening. The Oration is printed in full on a subsequent page, and for that reason no abstract will be given in this place. At the conclusion of the Oration the following Anthem was sung :—

All Thy works praise Thee, O Lord, and Thy saints give thanks unto Thee. They show the glory of Thy Kingdom and tell of Thy power. That Thy power, Thy glory, and mightiness of Thy Kingdom might be known unto men. The eyes of all wait upon

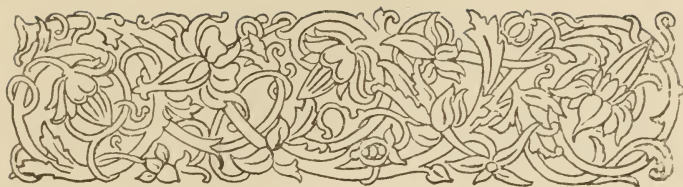
Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thy hand and fillest all living things with plenteousness. My mouth shall speak of the loving kindness of the Lord, and let all flesh give thanks unto His holy Name forever. Amen.

The Rev. Bro. Stopford W. Brooke, Pastor of the First Church in Boston, and Assistant Chaplain of the Lodge, had been requested to pronounce the Benediction, but was unavoidably detained, and that duty was accordingly taken by the Rev. Bro. George J. Prescott. The Lodge was then closed by order of the Worshipful Master, shortly after ten o'clock, and the Brethren dispersed, after what was pronounced by the papers of the day to be one of the most successful Centennial Celebrations ever held in our city.





RT. WOR. WM. T. R. MARVIN,
P. S. G. W., CENTENNIAL HISTORIAN.



THE HISTORICAL ADDRESS

BY RT. WOR. W. T. R. MARVIN

WORSHIPFUL Master and Brethren of Columbian Lodge ; Most Worshipful Grand Master and Officers of the Grand Lodge ; Brethren from Lodges coeval with our own, who celebrate this year the Centennials of your constitution ; Brethren nearer still, who come from Lodges which have sprung from Columbian to rejoice with us ; Representatives of sister organizations, and friends, whether bound to us in mystic ties of Fraternity or by the three-fold cord of sympathy, love and affection :—

In repeating the cordial welcome which has already been extended to you, one and all, I stand here, with but a single exception, as the oldest living Master among those who have retained their membership with us, of all the long line of Brethren who have presided over the work of the Lodge, forty-eight in all. My

senior, Wor. Bro. Trull, of San Francisco, however distant in body he may be, I am sure is present in heart with us this evening.

To this seniority of service among you, and consequent familiarity with our traditions, is due, I am sure, the high honor which you have conferred upon me in appointing me to rehearse to you the story of our past, glancing over our century's flight, and turning the pages of our history as a Masonic body. The task is a pleasant one; but you will readily perceive that to condense that story of the prominent facts of our life during this long period into limits suitable to this occasion is not an easy undertaking, and my picture must be but the barest outline. Happily the story of our first fifty years has been so well and amply told by that distinguished Brother who presided with such grace and dignity over our own Lodge and the Grand Lodge in a time within the memory of some who are still with us—the late Rt. Wor. Bro. John T. Heard¹—that there is no lack of material for our purpose.

Let me ask you first to consider for a moment the period when our Dispensation and Charter were drawn,

¹“A Historical Account of Columbian Lodge of Free and Accepted Masons, of Boston, Mass., by John T. Heard, . . . (with the Charter, Dispensation, Lists of Officers, Members and Initiates, etc.) Boston: Printed by Alfred Mudge & Son, 1856.” Of this work, five hundred copies only were printed, but it can be found in the Library of our Grand Lodge.

and the Boston of a hundred years ago, that we may have some idea of the environment of our founders. The young Republic had but lately shaken off the fetters which bound her to the throne of Britain, and, rejoicing in her independence, was slowly recovering from the long agony of her struggle for liberty. Washington had half completed his second term as President, and had hardly succeeded in ridding himself of the persistent annoyances of Citizen Genet, who was striving to entangle the nation in an alliance with France against her ancient enemy, England, with whom she was then at war. Only two years and a half had elapsed since the head of Louis XVI, the friend of America in our Revolution, had fallen on the scaffold. The French Revolution had culminated, less than a year previous, in the Reign of Terror, when the monster Robespierre bowed his own neck to the guillotine. The French Directory had not yet begun its short life, to be abolished in 1799 by the young Corsican who was but just coming into notice, and George the Third had still twenty-five years of life before him.

In Boston, then a town of less than twenty thousand inhabitants, but yet the third in size in the country, Governor Hancock, President of the Continental Congress, and a member¹ of the Lodge of St. Andrew, had recently died in his mansion on Beacon Hill, adjoining the spot where, not quite two years later, on

¹ Gov. Hancock was made in Quebec.

the 4th of July, 1795, the corner-stone of the State House was laid with brilliant Masonic ceremonies, and Columbian Lodge made her first appearance in public. Samuel Adams, the patriotic orator of the Revolution, was the chief magistrate ; of the officers of the Continental Army, and of the prominent leaders in that contest, a few still lingered ; the noble hospitality of General Knox, a member of the Order, who had fought from Bunker Hill to Yorktown, was familiar to every citizen ; he had just returned to Boston, having resigned his office as Secretary of War, to which he had been appointed by Washington. Stout old General Lincoln, first Collector of the Port, President of the Cincinnati, and also a member of St. Andrew's, was another well-known figure on our streets, in his blue coat, light waistcoat and small-clothes, and cocked hat, with the high boots which he wore to conceal the effects of his wound at Saratoga ; while Paul Revere, the hero of the Tea-party and "the midnight ride" to Lexington, whose glorious name endorses our Charter, was quietly pursuing his avocation as a goldsmith and engraver, taking part as the leading mechanic of the town with other Brethren,—among them Bro. Folsom, our second Master,—in the foundation of the Charitable Mechanics Association, and aiding, as its first president, in launching that useful organization on the prosperous career of which it has just celebrated the Centenary, with a great-grandson of Revere as its orator.

The streets and sidewalks of our town were generally unpaved, and, except in the centre of the business district, — State street, and the streets adjoining on the north, — the old colonial town had not yet laid aside its rural aspect. Even at the North End, the most thickly populated portion of the town, many of the finer residences still fronted on little flower gardens or lawns filled with shrubbery. Concert Hall and the “Long Room” of the old Green Dragon Tavern afforded almost the only places available for public entertainments. Theatres, which had been forbidden by law since 1750, were just beginning to open their doors under the name of “Exhibition rooms.” Occasionally a strolling band of players made an effort to evade the statute — notably in the last half of 1792 — calling theatrical performances “Moral lectures,” but the old Puritan spirit had not entirely fled. Governor Hancock, liberal as he was, was highly indignant at these transgressions of the law; and a writer of the period, in the *Independent Chronicle*, resented not only the intrusion of foreigners — “vile minions from a foreign land,” as he styled them — “on a republican people,” but that they should pose, “in this land of liberty and equality, as preachers of moral lectures!” On Wednesday evening, December 5, 1792, while the “School for Scandal” was the subject of one of these “lectures,” the sheriff came to the “Exhibition room” on Board Alley (Hawley Street), arrested the beneficiary of the evening, and threatened, unless the per-

formance was stopped, to carry off the whole company to the common gaol. The audience was enraged, and trampled under foot the portrait of Governor Hancock, who had instigated the action, but at the request of the actors they soon dispersed.¹

Two evenings before, Mr. Charles Powell, brother of our Charter Member, Snelling Powell, whose por-

¹I find various differing accounts of this affair in the authorities. Loring's "Hundred Boston Orators" (pp. 118-119) says the plays were the "True-born Irishman" and "Richard III," and that one of the actors in the first play was arrested and held to bail; and in the second play, at the period of the scene of Bosworth Field, the sheriff came upon the stage and made the King a prisoner. Other authorities seem to imply that the sheriff took his prisoner from the building. The "Memorial History of Boston," IV, pp. 360-361, has a brief account, and, except that it says the interruption was after the performance of the *first* act, is substantially right. Drake, in "Landmarks of Boston," p. 261, says the sheriff "arrested one of the performers as he stood in the guise of the crooked-back tyrant," but this is an error. I am indebted to my friend, Mr. J. Murray Kay, of Brookline (of Houghton, Mifflin & Co., publishers of "Fiske's History," which also alludes to the affair), for an extract from the *Columbian Centinel* of the following Saturday, which gives a very full account, on which my statement is based; and this, as contemporaneous, must be accepted as correct. Mr. Kay has also furnished me with the programme of the evening. From this it is clear that the "School for Scandal" was the play that was interrupted. A "Humorous Lecture, The True-born Irishman, or the Irish Fine Lady," was on the bill, but the performance did not include it because of the interruption. The actor was bailed, and discharged the next day through a legal technicality; and as the audience, sympathizing with the company, refused to accept their money at the door on retiring, he seems to have lost nothing. The law expired by limitation at the beginning of the new year.

trait in costume hangs upon the wall of our room in the Temple, had taken the part of the hump-backed tyrant, Richard III, in a "moral lecture," of which we may easily guess the subject, but had not been interrupted.

It was a week's ride by stage to New York, and there were no bridges across the larger rivers. Places no more distant than Ohio and Kentucky were still at the mercy of the savage, and many years were yet to pass before the people should cease to be stirred by the tales of Indian barbarities on the pioneers in the western march of civilization.

Such was the condition of our town and the nation when the "Columbian Society of Master Masons," in which the Lodge had its birth, was formed. Precisely what was its object, my predecessor in the study of our history was unable to discover. A few years ago, however, two items describing Annual Festivals of this society were found in the columns of the *Columbian Centinel* by Wor. Bro. Parker, of the Massachusetts Lodge, which he copied and sent me for preservation on our records. These describe the dinners held on the feast "of their patron saint," but who this saint was still remains to be discovered. Columbus was not yet canonized, while St. Christopher's day falls in July. The feasts were held in October, the month in which Columbus discovered America, and the "patron saint" was probably merely a fanciful addition of the reporter. However this may be, if

“saint” he was, we cannot doubt he smiled benignantly upon a body whose motto was “Charity, Peace and Love.”

From some brief allusions to this society which occasionally appear upon our old records, it is probable that, like the “Millennium Society” and other similar bodies of which we find mention, it was composed of members of our Order who had united themselves for social and benevolent purposes, as was the ancient custom of Masons, apparently with the ultimate hope of obtaining a charter from the Grand Lodge. This seems to be a fair inference from the fact that it was a committee of their members to whom was intrusted the presentation of the petition for our Charter to that body.

Its president, at the time of which we speak, was John H. Merkill, or Meckell, who, however, was never a member of Columbian Lodge, though his name occasionally appears as a visitor. The only Masonic body with which he was ever affiliated, so far as I have been able to learn, was St. Andrew’s R. A. Chapter. Heard says he had been an unsuccessful petitioner for a charter of erection from the Grand Lodge, perhaps with Alexander Peters and others, who had sought such a charter under the name of Melchizedek Lodge, and were refused, in 1794.¹ He was a Furrier at 69 Newbury street, and not improbably a German by birth.

¹ See Heard, pp. 43, 44.

If the reason given for his exclusion from St. Andrew's Chapter be the true one, — he was accused of beating his wife, — we have reason to be glad that his efforts were vain, and that he never joined us. Long before he had so far fallen from grace as to be guilty of so foul a deed, he acted as Marshal of the funeral procession in honor of our Bro. Nicholas Kindness, for which service he received the thanks of his Brethren. The office of Marshal was not generally recognized as one pertaining to the Lodges until 1809, except on special occasions. May I not say, without being thought invidious, that it never reached its complete development, certainly in Columbian, until its capabilities were so shiningly exemplified by our late beloved Brother Robert C. Nichols, not alone in our public processions, but on many occasions within our more private assemblies? When this society ceased to exist, as well as when it was founded, are equally uncertain ; it maintained its separate organization several years after our Lodge began to work, and is last alluded to on our records in 1802, when certain moneys which it owed the Lodge were charged off.

The spirit of the time may be discerned in the name it bore, from which our Lodge evidently derived its title. The same patriotic thought inspired the founders of Republican Lodge, of Greenfield ; Cincinnatus, of Lee ; Union, of Dorchester ; Washington, of Roxbury ; the Rising States, of Boston, and others nearly contemporary with our own, some of whose represen-

tatives we are happy to welcome as our guests this evening.

The first petition for Columbian's Charter was presented to the Grand Lodge at its communication on December 12, 1794, held in Concert Hall, when Most Worshipful John Cutler was the Grand Master. It was headed by Joseph Churchill, but it was refused. This was not because of any objection made to the petitioning Brethren, but for the reason given in rejecting the prayer to establish Melchizedek Lodge — that the number which had already been constituted in Boston rendered it inexpedient to increase them at that time.

The Lodges then working here were St. John's, the successor of the first Lodge in Boston, and the oldest in America; that of St. Andrew, the Massachusetts, Rising States, and Harmonick, which was chartered December 8, 1792, and composed mostly of foreigners; the last two named became extinct a few years after. One French Lodge — Friendship, had been chartered by the Massachusetts Grand Lodge September 3, 1779, for the benefit of the subjects of "His Most Christian Majesty," which in May, 1781, took the name of Perfect Union. This body, which was allowed to work in the French language, resigned its charter in 1786, but requested permission to "retain its rank," intending later to resume work. Whether this was granted does not appear; if it held meetings afterwards, it certainly did not long continue.

Undisturbed by their lack of success, the request was renewed by Churchill and his associates at the next Quarterly Communication of the Grand Lodge, which occurred on the ninth of the following March, when such potent reasons were advanced in its favor that a committee was appointed to confer with the petitioners. It was composed of William Dennison, Senior Grand Deacon ; William Little, Grand Treasurer ; and Amos Windship, then of St. John's, and previously one of the Wardens of Rising Sun Lodge,¹ — Brethren whom we should hold in kindly remembrance.

On the eighth of June the committee made a favorable report, the prayer was granted, and a Dispensation was ordered to issue, for the term of a twelvemonth. This term was longer than was the usual custom, perhaps because of the reluctance to increase the number of Boston Lodges ; hence some other Lodges, instituted later than our own, held Charters antedating ours, because the period for which their Dispensations were granted was shorter. The grant of this Dispensation is the event which we commemorate to-day, precisely one hundred years after. Columbian is the oldest Boston Lodge now working which derives its origin from the rival bodies which formed the present Grand Lodge of Massachusetts in 1792. It was the twelfth Lodge in order of constitution after the union, two of

¹ "Rising Sun" was composed of members of St. John's, and chartered in 1772 ; it united with the mother Lodge in 1791. Bro. Windship's name occurs frequently on the Grand Lodge Records.

them having their location in the "District of Maine," then a part of Massachusetts.

It is curious to note that the precedence of our Lodge was made to date from the day following that on which the Dispensation was authorized, if that is correctly printed in Heard. The reason for this it is not easy to discover.

At the Quarterly Communication of the Grand Lodge, March 14, 1796, the record says :—

"On motion it was voted, — upon further consideration of the petition of the officers and members of Columbian Lodge, — That a Charter of Incorporation be granted at large, and to take date from the 8th of June, 1796, to the Columbian Lodge."

But when the Charter was placed in the hands of the officers, it was found to be dated the *ninth* of June, 1796, and precedence given from June 9, 1795. Whether 'this trifling distinction' is the matter which proved so annoying to some of the Brethren, or whether it be the fact that the Dispensation had the true date of precedence, and is incorrectly printed, while the Charter, as we know, gives the following day, cannot now be certainly determined. Heard distinctly states, however (p. 45), that the "Dispensation . . . declares that the 'precedence' commences from June 9th, 1795."

The Brethren may have thought that the Charter should have been dated June 8, in accordance with the

vote ; but it seems more probable that it was felt that, whatever the date of the Charter, precedence should have been given from the day of granting the Dispensation, June 8, 1795, and not from the following day, as the Charter has it.

The original Dispensation, after having been carefully preserved "under glass" for more than fifty years, is believed to have been burned in the fire of the Winthrop House ; if not, its existence is unknown to our oldest members, and the two documents cannot now be compared. It appears, however, that various committees were appointed to compare them in 1796 and 1797, and the subject was often before the Lodge until September, 1797, when the last committee reported that they found "the Charter to be a true copy of the Dispensation, except a trifling difference in the date," and it was decided to let the matter rest. From this action it seems possible that the correct date was given in the original Dispensation, and is incorrectly printed in our History notwithstanding the statement quoted above. Otherwise it is impossible, by anything given in Heard our only remaining authority, to account for the criticisms on the Charter, which, as he says, so exercised "our primitive Brethren of the Lodge, and which did not permit them to be satisfied with it for more than a year after it came into their possession ;" although he tells us that "the curious can, by a comparison of the two, determine for themselves what the discrepancy was."

My own curiosity, I confess, after a very careful study of the two, as he prints them, remains unsatisfied. In each there are two dates, and two only: the first, that of precedence, is the same in both documents as they stand in his History; the other is that of signing, which was of course different in each, and could afford no ground of complaint. As no discrepancy exists in Heard's copy, and the committee, with the originals before them, distinctly state that there *was* a discrepancy, there seems to be but one conclusion left us, which is that his printed copy of the Dispensation is incorrect, and that the *error* complained of by the Brethren exists in the Charter. This may, perhaps, be accounted for by supposing that whoever inserted the manuscript portions in the printed form inadvertently placed the word *ninth*, the day of the month of signing the Charter, in the place for that of the date of precedence. I can find no other satisfactory theory for the persistent objection to accept the Charter as it stood. The true precedence, in accordance with Masonic usage, should have been from the date of granting the Dispensation, and this was recognized by the Grand Lodge September 10, 1804.

The names of the petitioners were as follows:—Joseph Churchill, James Eaton, John Rittenhouse, Joshua Hardy, Nicholas Kindness, Snelling Powell, Henry Wickham, Thomas Tannatt, T. McCoristine, Thomas Leatham, Henry Lord, John Perkins, John Pingree, John Coles, James Comings (whose name is

spelled, and probably more correctly, Connings, in the Charter), Samuel Hayden, and James Dodge.

Joseph Churchill, whose name leads the others, was a descendant of John Churchill, one of the "Pilgrims," who was in Plymouth, Mass., December, 1644. Joseph was the eldest son of Joseph and Agnes Fettis. His father was a Master Mariner, and found his wife in Holland, whence he brought her to Boston, where our Charter Member was born: September 19, 1745, he was baptized in Trinity Church. He married Anne, daughter of David Northy, of Marblehead, 1769, and settled in Salem, Mass. He removed to Kennebunk, Me., a few years later, where his second child, well-known in later years as Capt. Benjamin King Churchill, was born July 13, 1774. While living at Kennebunk it appears by the family record that Joseph Churchill raised a company at his own expense, and joined Arnold in his march to Quebec in 1775. On his return he again settled in Salem, and in a deed on record in Essex County is called a Tailor. He removed to Boston in 1782, for by a deed conveying property to Benjamin King, of Salem, dated August 13, 1782, he is called of Boston. Here he was a Merchant, as appears from a deed dated July 31, 1793, and had a public house on Exchange Street. How long he kept this I have not ascertained. The Directories of 1789-1798 call him a Grocer, on Fish Street; on this street he owned a shop, the second house north of Cross Street, occupied by Gedney King, in 1801,

which he sold to Samuel Stetson January 1: in the deed he is styled "Gentleman;" the Census of 1790 shows that he owned the house in which he resided on Fish Street, and which was assessed at \$1,400. In the Directory of 1803 he is called a "Merchant, in North Row, Fish Street." This was the northerly part of what is now called North Street, and his house, which was not far from its extreme northerly end, was burned in a large fire, which occurred Wednesday morning, December 16, 1802, when several other members of our Lodge were sufferers. He was a member of Essex Lodge. As his name does not appear among the petitioners for its establishment, if made there, it was probably between March, 1779, the date of its foundation, and July, 1782.

Bro. Churchill was our first Master, and served until December 20, 1798; the next two years he was Treasurer, and was Junior Grand Deacon in the Grand Lodge in 1799 and 1800. "His connection with that body," said Heard, in a note to the Lodge, placed on our record of February 3, 1859, "was marked by the regularity of his attendance upon all the Communications during his term of office." December 2, 1802, he was elected an Honorary Member of Columbian. He died in Boston, December 31, 1807, but our records do not allude to his death; his widow, Anne Churchill, died in Bristol, R. I., in July, 1822, at the age of 77.

James Eaton, the second name on our roll, was our first Senior Warden, serving until December, 1796, and

again in 1798. He was born in 1752. From the History of Essex Lodge I find he was one of the Rhode Island Volunteers in 1778. In March, 1779, he was one of those who met in Salem to make arrangements for obtaining the Charter of Essex Lodge, in which his name appears, and he was afterward one of its Junior Wardens. It seems probable that he was made in the United States Lodge, originally of Danvers, but which removed to Beverly, in April, 1779, and was then probably the nearest Lodge to his home.¹ This Lodge has long been extinct, and its records are not to be found. He married Sarah Masury, and in 1787 came to Boston, where his home was on Prince Street, but his occupation is not given in the Directories then or subsequently. He may have kept a public house, for in the Census of 1790 he appears to have had a family of eight, and fourteen others living with him. He died in Newport, R. I., probably in September, 1798, while holding office as Senior Warden; as appears from our Record made at the time, his death was communicated to the Lodge at its meeting of October 4th, when suitable notice was taken of the event.² He was evi-

¹ There was a Lodge at Salem called the "Salem Lodge," holding under the St. John's Grand Lodge, while "Essex" was chartered by the Massachusetts Grand Lodge; but "Salem" was extinct in 1768, though represented at the April Quarterly meeting of the Grand Lodge in 1767. (See Early Records of the Grand Lodge of Mass., pp. 111, 144.) Churchill was but recently eligible, and Eaton was not of age when this body ceased working.

² The writer of the History of Essex Lodge erroneously says he died about 1806.

dently a man of standing in Salem, for the old records of the town of Boston¹ show that he was accepted as bondsman for a relative, licensed here as an "Auctioneer," April 17, 1786, when he is called "a Merchant of Salem."

It appears, therefore, that there is a very close tie between Essex Lodge, which is still prosperously working in Salem, and our own Lodge, and we are happy to welcome its officers this evening.

John Rittenhouse, our first Junior Warden, served one year in that position, taking the "First Steward's" chair at the following election; this he held for a year; after an interval of a year he was again chosen Junior Warden, and in 1799, Senior Warden. Although a frequent attendant at our meetings, he held no office after January, 1800, and November 7, 1805, he took an honorable discharge. He was a "Taylor and Habit-maker" at 16 Kilby Street in 1796. In 1800 his place of business was 10 Ann Street, and his house in Link Alley.

Joshua Hardy, whose name comes next on the roll, was a Chair-maker; his shop was not far from the old Liberty Tree, on Orange Street (that part of Washington Street extending from Essex Street to the Neck), and he resided on Rainsford's Lane, which then ran from Essex to Beach Street and the water, now a part of Harrison Avenue. He does not appear to have taken an active part in the Lodge.

¹ Record Commissioners' Report, 25, p. 298.

Nicholas Kindness, our first Senior Steward and one of the most zealous among the applicants for the Charter, had not received his Master's degree when the Dispensation was granted; whether this was known to the committee of the Grand Lodge we can not tell, but he was given the thanks of the Lodge for his exertions, and raised to that degree at the first meeting. He was made previous to September 8, 1791; on that date he made application to St. Andrew's for aid in some temporary emergency, which was not an uncommon custom in those days, but his name does not appear among their initiates, and I have been unable to trace him earlier. He served as Steward but a few months, dying after a brief illness, on October 6, 1795. His funeral was attended in Masonic form by our Lodge and the Columbian Society, of which he was a member, on the afternoon of the 9th, at five o'clock, from King's Chapel; the Rev. James Freeman, then Rector, officiating. A large number of the members of the Lodge and of the Society, with many visiting "Brethren, including foreigners" assembled at the house of Bro. John Perkins, thence "moving in solemn order," as our record says, to the church "with an excellent band of music, and a fife and drum to relieve." His remains were interred in the Chapel Burying Ground, and the entire expenses, "with whatever the widow was pleased to ask," were provided by the Lodge and the Society. Her name was Rebecca, and she resided, we learn, "in a brick house on Ship

Street, in 1790." This was the first and only Masonic funeral of a member attended by our Lodge in such form for more than fifty years.¹

Snelling Powell was born in Carmarthen, Wales, in 1758, and died in Boston on Sunday, April 8, 1821; he was interred under old Trinity Church, on Summer Street, and the Lodge took suitable notice of his death, on April 19. He was probably made a Mason in England or Wales; in his youth he was a printer. He came to Boston in the winter of 1792-3 with the company of his brother, Charles S. Powell. The law against theatrical performances expiring January 1, 1793, he soon became connected with the Boston Theatre, which was erected on the corner of Federal and Franklin Streets,² and remained there until his death, with the exception of a single season at the Haymarket, which stood not far from the present Masonic Temple. On December 26, 1796, he appeared at the latter theatre, with his wife, a Miss Eliza Harrison, who was a famous "star" in those days. On this evening he delivered an "occasional address," which he had written, and afterwards played

¹ A very full account of the ceremonies is given on our Record, and in Heard's History, page 251, *et seq.* The widow was still residing in the "brick house on Ship Street" in 1798. I think Bro. Kindness may have been made in a foreign Lodge.

² Powell appeared at the Boston Theatre on its opening night, with his brother's company. The play announced was "the truly Republican Tragedy, Gustavus Vasa," after which was given "Modern Antiques." In both of these plays parts were assigned to him.

“Doricourt,” in the “Belle’s Stratagem,” one of his favorite parts. While at the Boston Theatre he was both actor and manager, and part of the time sole manager. Highly esteemed for his private worth, he did much to disarm the prejudice of those early days against the stage. He was our first Senior Deacon, holding the office for two years, and maintained his interest in the Lodge to the close of his life. He was one of the founders of St. Paul’s Royal Arch Chapter.

Henry Wickham was present at the first Communication, but resigned his membership to become Tyler April 14, 1796, the old custom requiring that that officer should not be a member of the Lodge. He served but one year, and then sought, but for some unknown reason unsuccessfully, to regain his membership. He lived in South Street.

Thomas Tannatt appeared only occasionally at the early meetings, but in 1796 and 1798 he was Junior Steward, and in 1799 Junior Deacon. He held the office of Constable in 1789 or earlier, and resided for many years in “Henchman’s Lane” (from Charter to Commercial Street), now called Henchman Street, in a house which he owned. In 1798 his business was that of a Baker. He must have died before October 11, 1804, for at the meeting that evening his widow was granted the customary aid from the Lodge.

Terence McCoristine, also, took no part in the early proceedings; his name first appears on the record as

a visitor, in July, 1796, when, some discussion having arisen as to his right to membership, it was decided by vote that he was not entitled to those privileges. He however appealed to the Grand Lodge, and in January, 1797, by direction of that body, he was enrolled.¹ He withdrew January 16, 1800. He is called a "Retailer" in the old Directories, and occupied a store on Fish Street. He is said to have been a tenant of the Rev. Joseph Eckley, Minister of the Old South Church, from which we may infer that the business in which he was engaged was not considered objectionable by the sentiment of that time. His residence is given as "Hancock Street" in the Directory of 1798. Whether this was the present street of that name, which had then just been laid out, or the passageway near his place of business, then extending from near the northerly end of Fish Street to Hancock's Wharf and Merry's Wharf, at the foot of Fleet Street — a noted locality in the days just before the Revolution — I have not been able certainly to determine. He was living in May, 1820, when he sought relief from his Brethren.

Thomas Leatham was appointed "Second Steward" at the first meeting, and for a part of that evening acted as Secretary; but I do not find his name among those present at any subsequent time; our ancient

¹ His name is written *Thomas* where it appears as his signature to the By-laws. In other places on the record it is given Terence, as in the text, or merely the initial, as in the Charter.

records, while usually giving the names of members attending, seldom mention those of the officers. I have been unable to learn anything concerning him.

John Perkins is said to have been born in Saxony. He may have been the Brother who was initiated at a special meeting of the Second Lodge in Boston, November 20, 1764, at the "British Coffee House," King, now State Street, and received his third degree in the "Master's Lodge," March 7, 1766. There is a John Perkins mentioned on the Records of the Grand Lodge, who with others dined with the Grand Master, Jeremy Gridley, at the Bunch of Grapes on St. John's day, December 27, 1762, and with Grand Master John Rowe December 27, 1770. The date of initiation which I have given is taken from the Register in the Grand Lodge Library.¹ It would seem, therefore, that there were two of the name who were contemporary, and it is impossible to determine which was our member. A John Perkins is also mentioned as having been present at the funeral of Grand Master Jeremy Gridley, September 12, 1767. It is, however, certain that our member is the one who is called an Auctioneer in the old Directories, where his place of

¹ I give the date of initiation above with considerable doubt whether it is that of our member, but it is the only one found of a Brother of that name. Yet the Brother at the Feast two years earlier, whose Lodge we know not, or the "Bro. Perkins" mentioned at that on June 24, 1762, it may be, was ours; the latter, however, was perhaps Wm. Lee Perkins, whose name is given in full June 24, 1764, and later. If either of these be our member, he had reached a very advanced age when he died.

business is given as on Brattle Square, and later on, 1789 to 1796, and perhaps afterwards, in Ann Street ; for we find that the Lodge occasionally assembled in the winter of 1795-6 at this place.¹ He was the first Junior Warden elected under the Charter. He held that chair but one term, and in 1798 was Senior Deacon. He acted as Marshal at the Installations, December 5, 1805, and January 1, 1807, for which he received the thanks of the Lodge. At one of our meetings (July, 1796) he offered to supply the Lodge with aprons—whatever number it might require—at a small price so long as he should live. He returned to his native country in 1815, but was in Boston again before February, 1821, when he requested the assistance of the Lodge. He was made an Honorary Member in 1809, and is said to have finally removed to Waldoboro, Me.,

¹ At a meeting of the Selectmen of the Town of Boston, May 9, 1781, "Mr. John Perkins having been recommended to the Selectmen by a number of Inhabitants ; for liberty to erect a small building upon Wheeler's Point as a Fish Market—The Selectmen considered the matter, and granted liberty accordingly." This may have been our Charter Member, but I have been unable to identify him with either of those named. Wheeler's Point was at the foot of Sea Street, which ran south from Summer Street. (Record Commissioners' Reports, Vol. 25.) It is difficult to trace these early members with the data now accessible. Tradition says that there was a large room in the house, in which Perkins held his auction sales, and a dining-room adjoining, where the Lodge occasionally met to enjoy more substantial refreshments than could be provided by "the Closet Steward." If it was a public house, as seems to be implied by some allusions to it which I have found, the name it bore cannot now be learned.

where he died about 1826. If this be correct, he was probably the oldest survivor of our Charter Members.

John Pingree was the Brother of that name who was made in St. Andrew's February 9, 1788, and took his Fellow Craft's degree June 11, 1789. He was a Hatter by trade, having a shop near the east end of the Market, and then lived on Cambridge Street, and later in Southac Court, afterwards Howard Street. He was born in 1757 in Methuen, Mass., from which town he came to Boston in 1783. A family tradition tells us that with two of his brothers he took part in the battle of Lexington, in the Methuen company, commanded by Capt. Frye. At one time he is said to have occupied a store on the corner of Court and Washington Streets, where he conducted a large business. He was a man of great courtesy of manner, of fine personal appearance, and very popular. He removed from Boston in 1802, and died in 1811. We are happy to welcome his grandson, a merchant of Boston, among our guests of this evening.

John Coles was our first Secretary, serving two years, and was chosen Junior Deacon for 1798. As a reward for his services in obtaining the Dispensation, he, like Bro. Kindness, was made a Master Mason at the first meeting, having only advanced to the degree of Fellow Craft when that was granted, but the Lodge in which he was made is unknown. He withdrew from our Lodge, with McCoristine, in 1800. His business was that of a "Heraldry Painter," and he lived

in Back Street, then the southerly portion of Salem Street. His professional work is familiar to those who take an interest in the "gentle science;" many specimens¹ are preserved and still highly prized by their possessors in various towns in New England; but the

¹ His heraldic designs were painted in water-colors, on a foolscap sheet, occasionally adorned with a fanciful "mantling." When there were no supporters, he placed on either side a palm-branch, the stems crossed below, from which hung a ribbon bearing the family motto, if there was one; if not, then with the words "*By the name of Smith*," or whatever family the arms might pertain to; and if a crest were also lacking, he placed the flag of our Union on the ribbon above the shield. Below he wrote out the blazon, or heraldic description, which he was accustomed to begin, "He beareth," etc. So far as can now be ascertained, he made no researches in genealogy for the purpose of tracing the family descent; but if he found in "*Guillim's Banner Displayed*" — the old text-book of the period, and which apparently was his chief if not his sole authority — some family of the same name with his client, he seems to have assigned their arms to his customer without hesitation, and without regard to the question whether or not the person who employed him was lawfully entitled to them; a proceeding which would have caused trouble to both parties in the mother country, and which, of course, cannot be defended under the rules of heraldry. For these so-called "searches" and blazons he usually charged a guinea fee. Wor. Bro. A. A. Folsom thinks it possible that Coles may have painted the case once used to hold our Charter, which is still preserved, and it has been thought that he may have also painted the ornaments on the old Cadet knapsacks and those of the Artillery Company, some of which are yet remaining, as all are very much alike in style of decoration. The writer is quite familiar with Cole's "heraldic paintings," many of which he has examined, and two of them, which hung in his grandfather's hall for half a century, are still preserved in his family. A son, John Coles, Jr., continued the business for a few years after the death of his father.

work is valued chiefly for its antiquity, since it is now considered to have little or no worth as an authoritative blazon. The date of his death I have not been able to find ; but there is a reference to the "Widow Cole" on our record of January 7, 1819, who received the charitable assistance of the Lodge, and who perhaps had been his wife.

Samuel Hayden was a Watch-maker ; he lived on Fish Street, and he, like Churchill and other members, was one of the sufferers by the fire there. He was our first Treasurer under the Dispensation, Junior Warden in 1797, and Senior Deacon in 1799. These changes in what we are accustomed to regard the line of promotion seem to have been very common in our early days. He was admitted to enjoy the privileges of the Lodge as a Life Member in 1810, in consequence of his services to his Brethren. His son and grandson have both been members of Columbian, and his great-grandson is now receiving the degrees.

Of Henry Lord and James L. Connings I have been unable to learn any particulars. The name of the latter is Comings in the Dispensation, but more correctly I think, Connings in the Charter, as already stated ; for there was a Richard Connings who joined the Lodge in November, 1795. Neither are mentioned in the Directory of that year, nor does the name Connings, or Comings, appear in the record of births in Boston from 1700 to 1800 ; hence I conclude he was only a temporary resident.

James Dodge, the Brother last named in the Dispensation, was the first Junior Deacon ; he served one year in that position, and was Senior Deacon in 1797, after which he held no office. His name does not appear among the list of members recorded in 1808. He was, perhaps, the third child and oldest son of James and Mary Dodge of Boston, born May 3, 1743.¹

From this inspection of the names, residences and occupations of our founders, it is evident that they were almost entirely from the class which in those days exercised such potent influence over public opinion, — the substantial business men and master mechanics of the “old North End,” that nesting-place of rebellion against tyranny ; the home of the Tea-party ; the chamber where American Liberty first drew its breath ere it had been rocked in the cradle of Faneuil Hall. Clear-headed, hard-handed, and of determined purpose, in accordance with the good old fashion some of them had worked their way from the apprentice’s bench to the master’s chair ; some of them had shared the enthusiasm of the young Revere, and in their glowing youth had fought, as did Folsom and Pingree, at Bunker Hill and Lexington ; while others, with true benevolence and practical charity, under the guidance of Revere, and Russell, and Folsom — all prominent Masons — just a week after our petition had received the favorable consideration of the Grand Lodge, had

¹ Record Commissioners’ Report, Vol. 24, p. 248.

united in founding a society "to create and sustain friendly feeling among its associates ; to extend the circle of individual usefulness ; to encourage industry ; to help the aged and unfortunate of the associates, and the widows of members in poverty and suffering ; and to provide for the burial of its deceased members by gifts sufficient to defray the expenses of an unostentatious ceremony."

These words breathe the purest spirit, the most inspiring principles, of our glorious Order. I quote them, not from a Masonic source, but from the original Constitution of the Massachusetts Charitable Mechanics Association, a body coeval with our own, many of whose founders were Masons, and which has numbered among its officers and trustees at least three of our Masters and many of our members.¹

Columbian, then, was no "silk-stocking Lodge," to use the popular term employed in the days of ruffled shirts, velvet coats and sparkling knee-buckles, but was composed of plain and zealous Brethren, who loved the "royal art" for its own sake, and who strove, as their successors have continued to strive, to do their work, whether operative or speculative, Masonic or

¹ Of our Masters, John W. Folsom, George G. Smith and Joseph Jenkins. Among the Trustees I also notice the names of James Eunson, Josiah Snelling, John K. Simpson, Gardner Greenleaf, Ruel Baker, Levi Bates, Thacher Beal, Thomas E. Chickering, Isaac Adams, Sylvanus A. Denio, Ivory Bean, Jonas Fitch, L. L. Willcutt and Augustus Lothrop, all initiates of Columbian. A careful inspection, which I have not had time to make, would probably show others.

material, as Master builders, in a thorough and honest fashion, — with what success let others judge. Surely we have no reason to fear their verdict.

The Dispensation was signed and sealed on Tuesday,¹ June 16, 1795, and on the following Monday evening, June 22, the newly created Lodge held its first communication. The record calls it the “first meeting by Charter,” — of course a clerical error for “under Dispensation.” The Brethren assembled in Concert Hall to celebrate the event with due ceremonial. The Master, Bro. Churchill, and the two Wardens, Bros. Eaton and Rittenhouse, who had “been recommended to Grand Lodge to fill said offices, and approved,” took their stations, and the Lodge proceeded to choose its other officers, whose names have already been given. Bro. John Jones, of St. John’s Lodge, was appointed Tyler, the old custom requiring the duties of that position to be performed by a non-member; and thus organized, the record tells us, the Lodge was “opened on the First Degree of Masonry, and retired from labour to refreshment. The R. W. Master gave the toast, ‘The Most Worshipful Grand Lodge of Massachusetts, with all the Honours.’ The Lodge was closed on the First Degree and opened on the Second; and after it had retired from Labour the R. W. Master gave the Following Toast, ‘The Columbian Lodge

¹ It appears from the books of the Treasurer that the Grand Lodge was paid “for a dispensation to work, \$14.” The present fee is \$15.

of Boston.'” A Lodge of Master Masons was then opened, one proposition was made, and Columbian began its work by conferring that degree on Bros. Kindness and Coles, “free from expence, on account of their exertions in obtaining the Charter of this Lodge,” as I have already stated. The bills of the Tyler and of Bro. Vila, who provided the refreshments of the evening, were paid, and the Brethren separated. And we, their successors, assembled at the beginning of our second century, in the presence of the Grand Master, the officers of the Grand Lodge, and this goodly company of Brothers and Fellows, renew the loyal sentiments which echo down to us through a hundred years, and wish health and prosperity to the Most Worshipful Grand Lodge and the Columbian Lodge of Boston.

The Dispensation bore the signatures of Paul Revere, Grand Master ; William Scollay, Deputy Grand Master ; Isaiah Thomas, Senior Grand Warden ; Richard Salter, Junior Grand Warden, and Daniel Oliver, Grand Secretary. Paul Revere was a descendant of a French Huguenot family, who were early in Boston. The son of Paul and Deborah Rivoire, he was born December 21, 1734 (O. S., or January 1, 1735, N. S.). When a youth he gave evidence of that patriotic spirit which in after years added renown to his name. At the age of twenty-one he joined the expedition against Crown Point as a Lieutenant of Artillery in the “Old French War,” and was stationed at Fort Edward.

Of his famous midnight ride on the eve of the battle of Lexington, and his Revolutionary services, I need hardly speak in this presence. He was Major and Lieutenant Colonel of the Regiment of Artillery raised in Boston for the defence of the State, and in active service throughout the war; after its conclusion he was earnest in securing the adoption of the Federal Constitution.

He was made a Mason in the Lodge of St. Andrew, September 4, 1760, in which he served as Deacon, Secretary and Senior Warden. He was its Master in 1770-71, 1777-79 and 1780-82. When the schism in St. Andrew's arose, and the Lodge was nearly equally divided on the question whether it should renounce its allegiance to the Grand Lodge of Scotland, and hold under the Massachusetts Grand Lodge, his patriotic feeling made him the leader of the seceders from St. Andrew's who united in forming "The Rising States Lodge," taking its charter from the Massachusetts body.¹ Of this new Lodge he was Master 1784 and 1791, and Treasurer 1785. He was also Junior Warden of the Royal Arch Lodge, out of which grew St. Andrew's Royal Arch Chapter.

In the Massachusetts Grand Lodge he was its first Senior Grand Deacon in 1769; Junior Grand Warden, 1777-79; Senior Grand Warden, 1780-83; and Dep-

¹ The original Charter, dated May 8, 1781, called it St. Andrew's Lodge, No. 1, but at its own request, probably to prevent confusion, the name was changed to Rising States, No. 1, September 2, 1784.

uty Grand Master, 1784-85, and 1791 and 1792. After the union of the Ancients and Moderns, so-called—the Massachusetts and St. John's Grand Lodges—he was the second Grand Master, succeeding John Cutler in December, 1794, and serving in 1795, '96, and '97. He died May 10, 1818, in his eighty-fourth year, at his home, 19 North Square, Boston. He was probably "the first well-known curious artificer or scientific worker in metals" among our Boston mechanics. Equally skillful in engraving a seal or a copper-plate picture, some of the most effective caricatures of the period just before the outbreak of the Revolution came from his burin, and his familiar print of the British soldiery firing on the people in King Street, at the time of the "Boston Massacre," hung beside every patriotic fireside in New England. The silver-ware from his shop, which was at 50 Cornhill (now Washington Street), near Court, then Queen Street, was the standard of his day, and the jewels worn by our first ten officers at our earliest meeting, came from his hands. The bill, £8 12s 6d, is still preserved, but unfortunately the jewels were melted up in 1810, to be replaced by others which lasted till the destruction of the Temple by fire in 1864; had they been preserved to the present time, they would, like other specimens of his skill, have been worth their weight in gold.¹

¹ I am informed by Rt. Wor. Bro. Babson, of Tyrian Lodge, Gloucester, that that Lodge still possesses a seal which Revere engraved and a set of jewels which he manufactured. Possibly other sets may be in existence.

Col. William Scollay, Deputy Grand Master, was the son of John Scollay; the father was Chairman of the Boston Board of Selectmen throughout the Revolution, and until 1790; his portrait, by Copley, representing him as a portly gentleman, in powdered wig and a plain brown suit, is preserved in the family of the late Dr. Jacob Bigelow, who married his grand-daughter. The son, after graduating at the Public Latin School, engaged in business as a druggist and apothecary at 6 Cornhill, now Washington Street, near Court Street. Subsequently he became an extensive operator in real estate, and was a man of wealth and prominence. He was at one time commander of the Corps of Cadets, from which position I believe he obtained his title. His home was on Tremont Street, near where the Boston Museum now stands, and later in the Bussey Mansion on Summer Street, near Arch Street, long since demolished. With Bulfinch, the architect of the State House, he was concerned in the erection of the dwelling houses on the "crescent" in Franklin Street, then styled Franklin Place, where he finally resided until his death in 1809. Scollay Square still preserves his name, but the family, who were of Scotch descent, and in Boston as early as 1692, are now extinct in the direct line. His sister was the wife of the well-known Col. Thomas Melville, who was one of the famous Tea-party, and is still remembered by old Bostonians as "The last of the cocked hats." Scollay received his degrees in the Massachusetts Lodge, of which he

was Master four years — 1788–1791 inclusive ; he was Grand Treasurer 1785–87, and Deputy Grand Master 1795 and 1796.¹

Isaiah Thomas, Senior Grand Warden, was born January 19, 1749 (O. S.). He was the well-known printer whose active opposition to the Stamp Act, and whose publication in his paper (*The Massachusetts Spy*) of vigorous attacks on the Provincial Governor Hutchinson, by their bold and defiant tone had made him so obnoxious to the Royalists, that his office was called by the tories the “sedition foundry.” He was an ardent “Son of Liberty,” and on one occasion refused to obey an edict of the Governor and Council to appear before them and defend his actions. His attitude finally excited such personal as well as political hostility, that his friends, Hancock, — who once addressed him as “the supporter of the rights and liberties of mankind,” — Adams, and others with whom he was in the most intimate and constant intercourse, believing his life in danger, and knowing that his name was on the list of those who were proscribed, urged him to leave Boston ; this he finally did on the eve of the battle of Lexington. He went to Worcester,

¹ The dates of service of the Grand Officers which I give are taken from the Proceedings of the Grand Lodge. Previous to 1892 these Proceedings gave the date of Installation, which was generally on St. John's Day, December 27. The year of actual service is now given. It seems well to mention this, to account for the apparent discrepancies between the dates in Heard's History and my own.

where May 3, 1775, he resumed the publication of the *Spy*, and here he remained most of the time until the close of his life. His activity in the patriotic cause was unabated by his removal, and he was of great service to the struggling Colonies in various ways. He served for many years as Postmaster at Worcester, to which office he was appointed by Franklin. It is not known where he received his Masonic degrees; perhaps he was initiated in Boston, but his name does not appear on the Register in the Grand Lodge Archives. It may, therefore, have been in Trinity Lodge of Lancaster (founded January 30, 1778, and revived in 1858 at Clinton), of which he soon became a member, and of which he was Master.

He united in the formation of Morning Star Lodge, of Worcester, which was chartered in 1793, and was its first Master. He was elected Senior Grand Warden in 1795, 1796 and 1797, and Grand Master in 1803, 1804 and 1805, and again in 1809. His portrait, presented to the Grand Lodge by Morning Star Lodge, hangs in Sutton Hall. The founder of the American Antiquarian Society, of which he was the first President, and for which he erected a building, he gave to that institution in that and other ways, \$50,000. He was the author of the valuable "History of Printing in America." He died in Worcester, April 4, 1831, and of him it was truly said that "while his private charity relieved the distresses, his public munificence promoted the improvements of the Town."

Richard Salter, Junior Grand Warden when the Dispensation was granted, was a merchant in Boston, where he was born August 24, 1737, being the son of Richard and Rachel Salter. During the prevalence of the small-pox in Boston, in 1764, he removed for a time to Watertown, but he returned not long after, and resumed business here. In 1776, he was drafted "to serve in the Continental Army, agreeable to a late Resolve of the General Court," being then "a resident of Ward 7"; later he was one of those licensed by the Selectmen to sell tea, December 19, 1781, at the close of the Revolution. He was a member of the First Lodge in Boston in 1761, and his name also appears on the Register of the Second Lodge the same year. He held the office of Junior Grand Warden but a single year — that in which he signed our Dispensation.

Daniel Oliver, who attested the Dispensation as Grand Secretary, held that office from 1795 to 1803. He was made a Mason in the Massachusetts Lodge, October 13, 1794; he took his second degree in St. John's, November 26, of the same year, and his Master's, in Massachusetts, October 21, 1795.¹ He held

¹ It was the custom in those days to ballot on each advancement of a candidate, and until a very recent period the fact that one was raised in any Lodge did not thereby entitle him to membership. This probably explains the fact that Bro. Oliver was crafted in a different Lodge from that in which he was made and raised, and the time which elapsed between taking his second and third degrees was not unusual; nor did the fact that he had not taken his Master's degree prevent his election, December 8, 1794, to the office of Grand Secretary.

the commission of First Lieutenant in the Corps of Cadets in 1788. He was a grocer in Merchants' Row in 1786, and resided in Pleasant Street in 1800.

The Charter has the name of Samuel Dunn, who had succeeded Scollay as Deputy Grand Master. Capt. Dunn was a shipmaster, and was made in St. John's Lodge in 1780. He was its Worshipful Master 1783, 1784, and 1791-1794. He was Deputy Grand Master 1797, 1798 and 1799, and Grand Master 1800, 1801 and 1802. He was the Grand Master who received the lock of hair of Gen. Washington so carefully guarded by his successors to the present time. It is preserved in a golden urn made by Paul Revere, which is solemnly intrusted to each Grand Master on his accession. He resided in Wiltshire, the present Chambers Street.

Joseph Laughton, who had succeeded as Junior Grand Warden when the Charter issued, was made in St. John's in 1782, and was its Secretary in 1784. He became a member of the Massachusetts Lodge January 5, 1789. He was Recording Grand Secretary 1791 and 1792; Junior Grand Warden 1796 and 1797; Senior Grand Warden 1798 and 1799, and then Deputy Grand Master 1800, 1801 and 1802. He was Captain of the Fusiliers in 1788; Clerk of the Market, and afterwards was employed in the office of the State Treasurer. He resided at 14 Marlboro' Street, now a part of Washington Street, and died in 1808.

The announcement that "a full Charter" had been granted to the Lodge was made by Wor. Bro. Churchill

at a Special Communication held March 22, 1795, perhaps without being aware that the vote of the Grand Lodge deferred its issue until the following June. The members, like the Secretary of the first meetings, seem at first to have been unaware of the distinction between a Charter and a Dispensation, for at the second meeting of the Lodge, July 2, 1795,

“The committee of ways and means for obtaining a Charter (which was appointed by the Columbian Society) reported that a Charter had been obtained, which the Sec’y by order of the Master, read. Voted to accept the report; and tender the thanks of the Lodge to the Committee.”

This, I suppose, explains the expression “a *full* Charter” in Wor. Bro. Churchill’s announcement. He then asked the Lodge to decide when it “would choose to be Installed by the Grand Lodge,” whereupon it was

“Voted that the Installment take place on the first Thursday of April next (being the next monthly meeting), and a Dinner be provided at the Expense of the Members, a Band of Music be procured, and a committee of three was chosen to conduct and arrange matters on the occasion. Bros. Churchill, Eaton and Folsom were the Committee.”

Five days later however the “Committee was dissolved, and the whole was left with the Wor. Master, to conduct agreeable to Common usage in Boston.” From a later entry it would seem that a simpler celebration was decided upon, although the “Secretary was

directed to charge One Dollar to each Visiting Brother on the Evening of our approaching Installment."

The "Installment," or constitution as we should now say, was duly carried out on April 14, just a week later than the evening which had been fixed by the Lodge. It is in remarkable contrast with present Masonic usage that the Lodge should have been thus duly constituted by the Grand Master and his officers eight weeks before it could receive its Charter under the vote cited above.

The Brethren assembled in Concert Hall on Thursday evening, in goodly numbers, and "A Committee was chosen to wait upon the Grand Lodge, to inform them that Columbian Lodge was prepared to receive them, as the Most Worshipfull Grand Lodge of Massachusetts, and Bros. Hayden, Folsom, Gouldsbury, Powell and Raymond was chosen on said Committee." The record continues: —

"The Grand Lodge having previously met in a Room adjacent to the Hall, on receiving the message as above, was so condescending as to attend forthwith, being escorted by said Committee, and on advancing within the walls of the Hall, were received by Columbian Lodge together with all the Visitors present, with all the Honors of Masonry, and in ample form the Columbian Lodge was Installed and proclaimed as a regular Lodge of Free and Accepted Masons and at 10 o'clock the Worshipfull Grand Lodge retired with the same Honors as on entering, and three times three Cheers.

“Bros. Churchill, Eaton and Perkins were chosen a committee to request a Copy of the Charge for record, at 10 o'clock the Right Worshipfull Master adjourned the Lodge to the first Thursday of next Month (May).”

The committee do not seem to have succeeded in obtaining the “Copy of the Charge,” as no further mention of it has been discovered. The occasion was evidently deemed one of great importance and interest to the Masons of Boston, seventy in all being present. All the officers were in their stations, with Bros. Hayden, Martin, Raymond, Rice and Dodge, of our members, fourteen in all; the deputation from the Grand Lodge numbered eighteen, and the names of thirty-eight other visitors are recorded, among them the Rev. John Murray, the first pastor of the First Universalist Society in Boston, who afterwards served as Grand Chaplain, and was a zealous and devoted Brother. Gathered as we now are in the Parish Church of that denomination whose distinguishing doctrines he was the first in America to proclaim, we take a special pleasure in recalling his presence with our ancient Brethren on that evening, almost a century ago.

Rt. Wor. Bro. Heard who describes this event (pp. 185-6) seems to have regarded it as simply an installation of the officers, rather than the constitution of the Lodge; but it will be observed that the record distinctly says it was the *Lodge* which was installed and proclaimed in ample form as a regular Lodge. It

is, moreover, the only reference to an official constitution of the Lodge which appears on the record, and must be so considered.

The Lodge had been prospered ; for thirty-two had been initiated, twenty-five had been crafted (one apparently an initiate elsewhere), and twenty-four raised, five of whom had been made in other Lodges. Certainly this is a fair record of work for the ten months of its existence, while nine had been added to the roll of membership. This was restricted to thirty at first, but the limit was increased to fifty in 1799, to seventy in 1816, and in 1821 was removed altogether.

Concert Hall, where the first meetings of the Lodge were held, stood on Court Street, on the corner of Hanover, and will no doubt be remembered by many here present ; there was nothing attractive in its exterior, but the beauty of the hall itself lingered long after it had been diverted from its original design ; in its latest days it was kept by the late Peter Brigham as an oyster house, with a famous lantern in front, brilliant with many colored glass ; and its gaily decorated bar gave much anxiety to the Temperance party when opened to the public. The building was demolished in the year 1869, when Hanover Street was widened, but its glory had long before departed. Erected in 1754 or 1755, the main hall on the second floor, about sixty by thirty feet, was handsomely finished with Corinthian pillars, and the walls were hung with large mirrors. Its floor, when some of us were young



CONCERT HALL.

enough to test it, was still regarded as the best in the city for dancing. Here was held the feast which followed the installation of Grand Master Gridley in 1755, and here Warren, Revere and others presided; here for more than fifty years the Grand Lodge assembled for its quarterly meetings, and celebrated in ancient form the festivals of our patron saints in the banquet hall adjoining.¹ Here our Lodge held frequent meetings for nearly a year, though occasionally occupying rooms in the house of one of our members, Bro. Perkins, on Ann Street. One meeting, that of November 10, 1795, was held in the famous "Long room," in the old Green Dragon Tavern, which stood on "Green Dragon Lane," nearly on the same ground which now forms the corner of Union and Hanover Streets; this was the only time Columbian met there. As is well known, this was a historic spot, and the scene of many a patriotic gathering in the days immediately preceding the Revolution — so much so that the loyalists called it "a nest of treason." The estate then, as now, was the property of our sister Lodge of St. Andrew.

The meetings in a room so large as Concert Hall were not conducive to the enjoyment of the social side of Masonry, an element which so eminently charac-

¹ The Grand Lodge voted to purchase the building not long after its completion, paying for it £1,200 sterling, but to their great disappointment Deblois, its owner, sold it to other parties the day after the vote was passed. In 1767 another member of the Deblois family offered to sell it to the Grand Lodge, but his proposal was declined.

terized it in those elder days, and which our late Bro. Coolidge used to commend to us so heartily. The membership of the Lodge was then small, and the number present, including visitors, seldom exceeded thirty, while not infrequently the names of only a dozen are recorded.

Shortly after the Lodge had thus been formally invested with full powers, a committee was appointed to provide a room for its exclusive use. This was found in a building on the north side of Faneuil Hall, which fronted on Market Square. Bro. Heard, in his History, says this was destroyed in the changes made in that neighborhood, when Quincy Market was erected. But with all deference to his authority, after a careful study of the maps of the city at that period, of the buildings thereabouts, and also of an old print of the adjoining premises,¹ the "Feather Store" or "Cocked Hat," I must conclude that in this he was mistaken. I believe that Columbian Hall was in the upper story of the old wooden building which stood until March 31 last, on the corner of Faneuil Hall Square and Bendall's Lane, immediately adjoining that which later contained Masons' Hall, of which I shall presently

¹ All these agree in showing that the only buildings ever standing between Faneuil Hall and Stetson's store was the Market shed of a single story in height, erected after 1810, and taken down about 1820. The space between Stetson's and Faneuil Hall was probably used much as South Market Street is now, as a resort for market wagons. It was also used for stalls for "Pedlers and other Incumbrances," in 1783. (See Record Commissioners' Report, 25, p. 230.)

speak. I ascended to the top of this building a few days before it was taken down, and found sufficient evidence still remaining in the old partitions, — which when uncovered showed the frame of an arched doorway, unlike anything on the lower floors, — and in the general arrangement, to satisfy me that this was the “upper chamber” leased of Bradstreet Story, and our ancient home in 1796.

The windows, for which “shutters” were provided as mentioned in the lease, looked out in former days, I presume, upon the wharves and the harbor, but at last on Bendall’s Lane, a narrow passage on the other side of which was the old “Elephant Tavern.” The partition of the “closet in the entry way” could easily be seen; its “door,” provided by the Lodge as required by the lease,¹ was gone, but the old frame remained.

¹ The lease is as follows: —

“Be it known, that I, Bradstreet Story, merchant, of Boston, do bargain and agree to lease to the Society of Free Masons, called the Columbian Lodge, the upper chamber of the building improved by me, situated in Market Square, for the term of five years, upon the following condition: That the said Society do pay me, B. Story, one hundred dollars per annum, in quarterly payments; provided, should any complaint be made by an occupant of any part of said building, that the improvement of said upper chamber by the said Columbian Lodge, is dangerous or injurious in any respect, the complaint shall be referred to five persons, whose decision shall be final and conclusive. The five persons shall be chosen in the following manner, viz: two shall be chosen by the Society, two by the complainant, and the remaining one by me; provided, I am not the complainant, otherwise by the four first

This "closet" was a small room, yet ample for the social purposes for which it was intended. The Hall itself was not far from fifteen by twenty-five feet; the northerly side was once apparently finished in an octagonal form, and there were relics of suitable waiting rooms. The whole plan clearly showed that the rooms must have been arranged for the meetings of the Lodge.

This Hall, as will be perceived from the description, was small, and the accommodations were meagre; but they were sufficient for the limited numbers which were accustomed to gather there. Thither, on Thursday evening, May 5, 1796, after the close of their work at Concert Hall, the Brethren marched "in solemn pace, with all the apparatus, and tapers lit," as our record tells us, Bro. Snelling Powell being Marshal for the occasion, and the visiting Brethren uniting in the procession. Their last act in their old quarters was to direct the Secretary to "present the thanks of the Lodge to Bro. James Vila, for his kind and brotherly

chosen. Should their decision be in favor of the complainant, it shall be at my option to make null and void the above lease.

"The expense of plastering and making shutters to said chamber, and of making a door and closet in the entryway, and papering and painting the said room, to be deducted from the first year's rent.

"The within instrument signed and sealed interchangeably this thirteenth day of April, in the year of our Lord one thousand seven hundred and ninety-six.

"BRADSTREET STORY.

"Witness: WM. STORY, JR."

tenderness and service to the Lodge, during their meetings at his house." Arrived at Columbian Hall, the important question where the "Ark"¹ should be placed was discussed, and at low twelve the Lodge was closed.

At their next monthly meeting, Thursday, June 2, Wor. Bro. Jos. Churchill, with his officers and brethren, twenty-three in all, consecrated the Hall to Masonic uses, and delivered a Charge, which was greatly admired. Bro. John W. Folsom,² who was then our

¹ The "Ark," as appears from another place in the records, was designed to "contain the paraphernalia of the Lodge." It was probably burned in the conflagration at the Exchange Coffee House.

² John West Folsom, son of Trueworthy and Mary (West) Folsom, was born in Boston, June 1, 1758 (City Records), and married Sally Campbell December 13, 1778. He was a printer and book-seller at 30 Union Street in 1795, and for several years after. He enlisted at Newburyport, Mass., May 9, 1775, before he was seventeen (though mustered as twenty), in Capt. Benj. Perkins's company, of Col. Moses Little's regiment, and served eight months as a fifer; this regiment was in the battle of Bunker Hill, and two of his company were killed, and several wounded, among them Lieut. Joseph Whittemore, who received a wound in the thigh at the very moment Gen. Joseph Warren fell, and within six feet of him. He again enlisted for three months February 13, 1778, in John Hinkley's company, Lieut.-Col. Symmes's regiment, doing guard duty under General Heath at Cambridge, over the prisoners from Burgoyne's army captured at Saratoga. Wor. Bro. Folsom was raised in Columbian Lodge August 5, 1795, having been proposed by Bro. Perkins July 2. The Lodge in which he was made does not appear on our records. He was elected a member October 2, following. He was Treasurer from the Annual meeting of 1795 until the next December; Secretary, 1797 and 1798, and Master the next three years; he was made an Honorary Member December 2, 1802. He was one of the founders of the Massachusetts Charitable Mechanics' Association, and served as its first Secretary,

Treasurer, generously contributed to the adornment of the room by the gift of "a picture of a Grecian Temple."

Here four prosperous years were passed, until the increasing membership made it necessary to obtain a larger place. March 6, 1800, the Master and Wardens, with Bros. Churchill and Pons, were appointed a "committee to procure a more eligible place of meeting." This was found close at hand, in a building adjoining, supposed to be somewhat older, owned by Stetson & Thayer, who had in 1796 and probably still occupied the lower floor as "a boot, shoe and leather store."¹ It was a structure originally having five floors, fronting on Ann Street, now North Street, the third on the right from Union Street, going northward, with an entrance to the lower story on Market, now Faneuil Hall Square. In one of the upper stories was a room which a doubtful tradition tells us had been used for theatrical purposes by officers of the British Regiments

until 1800. He was a member of the Board of Health of Boston in 1803; Coroner, 1803-17, and a Justice of the Peace, 1817-22. He died in Boston about 1825, and was interred in the cemetery on Copp's Hill. His will mentions six children, two sons and four daughters. For most of the facts given above I am indebted to Wor. Bro. Albert A. Folsom, and to Heard's History; some of the dates given by Heard, however, I have corrected from the records. The father (Trueworthy) was born in Exeter, N. H.

¹ These two estates are still owned by the heirs of our third Master, the late Bro. Amasa Stetson, and his associate in business, Mr. Rufus Thayer.

quartered in Boston in 1770. It appears that a part of the time while Columbian Lodge was a tenant, some portions of these premises were used for a Museum, for on February 28, 1804, Philip Woods¹ occupied it ; the following November he advertised the "Boston Museum," which he had just opened "in the Blue Building, 5 stories high, north side of the Market House, and over No. 6 Market Square,² Boston." As the Stetson building, as seen from the street, at the time it was taken down, apparently contained but four stories, it was difficult to reconcile this advertisement with appearances ; but when the side partitions were torn away, it became clear that as originally constructed, it contained five, and a considerable part of

¹ Drake, History of Boston, p. 804.

² Drake, in his History of Boston, remarks that in 1791 Daniel Bowen had an exhibition of wax figures, the origin of his "Columbian Museum," opposite the Bunch of Grapes in Ann Street. This statement is erroneous ; he perhaps confused the two museums of Woods and Bowen, for Bowen seems to have had *his* museum at this time in the American Coffee house on State Street, opposite Kilby and the old Bunch of Grapes tavern. I find no mention of any other Bunch of Grapes than the famous one on State Street. Bowen afterwards moved to the corner of Bromfield and Tremont Streets. "The Bostonian," for May, 1895, has a paper on Woods's and Bowen's Museum, with a topographical description of the neighborhood of "Masons' Hall," but I do not agree with its author in all that he says of the building, although I am there incorrectly quoted as his authority for some of his statements concerning our occupancy. The building which extended through from Market Square to Ann Street, then had the entrance to the upper stories on the latter street. I am also informed by persons still living, that they can



MASON'S HALL,
ANN (NOW NORTH) STREET.

(The arched windows in the upper story show the premises occupied by the Lodge.)

first "Columbian Hall." If this is correct, Wood may have moved thither when Masons' Hall was refitted in 1807, by the Grand Lodge and its subordinates; but I am unable to determine this point. In 1809 he had moved to Dock Square.

The decorations were completed in the summer of 1807, and the Grand Lodge, which until then had usually met in Concert Hall, thereafter held its meetings in Masons' Hall. Mount Lebanon Lodge certainly, from the time of its foundation, the Massachusetts Lodge for a part of the time, and some of the other Lodges, occasionally, if not regularly, had been tenants of Columbian from its first occupation of the rooms.

The northerly front of the building was of brick, covered with stucco, and possibly also the original southern front; the remains of the arched windows on this side, readily distinguishable within, prove that at some subsequent date this front was enlarged by an addition built of wood, and clapboarded. Heavy squared timbers, hewn from white oak, showed in the ceilings. The upper floor, when the fourth and fifth stories were thrown into one at some time in its history, possibly for the use of the Museum, was high and spacious, but I think that this was not done until about 1806 or 1807. The arched windows at the top of the building, originally four in number on either front, may have been put in when the Grand Lodge assumed the lease. In later days, after the premises had ceased to

be used for Masonic purposes, these windows, from their position, often excited the curiosity of those who passed.

Columbian Hall, as it was first called, — though very soon out of deference to the other bodies which met there, its name was changed to Masons' Hall, — must have been a very attractive room to the Fraternity when finally placed at their disposal. On the third floor was a smaller hall, called in our records the "Lower Hall," and in those of Mount Lebanon the "Social Hall." Here Alexander Davidson, the "Closet Steward," from 1798 to 1807¹ presided, and thither the Brethren resorted, when called from labor to refreshment, to drink "good wine, provided," as the record says, "at only one dollar a bottle, and punch in proportion." Such, in those and earlier days, was the universal custom at assemblies of every kind, whether it was the raising of the frame of a church, a marriage feast, or a funeral ceremony.

¹ Davidson was Junior Steward in 1797. It was probably he or his father who applied to the Selectmen for a Fish Stall, on Dock Square, March 25, 1778 (Rec. Com. 25, p. 61). The office of "Closet Steward" does not seem to be mentioned after 1821. His duties were in part similar to those of a janitor. When the Lodge was "called to refreshment," in early days, it was a literal call, and it was incumbent on this officer and the Stewards to serve the Brethren. With the change of custom, following the temperance agitation, this practice fell into "innocuous desuetude," and for the last few years that the office of Closet Steward was filled, it was merely nominal and its duties were performed by the Tyler.



MASONS' HALL, NORTH STREET,
IN APRIL, 1895.

This ancient building, like that which adjoined it, was demolished in April last. A few days before it was taken down I climbed the broken steps, and standing amid the rubbish of our ancient temple, took a farewell view of its departed beauty, relics of which could still be traced. The Lodge room, or Masons' Hall, was originally thirty-five or forty feet long, and twenty-five or thirty feet in width. The side-walls terminated at the top in curving lines which sprang inward to the ceiling; fragments of the old stucco centre-piece remained, but broken and falling; here "the chandelier" once hung, a frequent source of anxiety to the Brethren, if we may judge from the repeated appointment of committees by our own and other bodies to make sure it was properly secured. This chandelier, a number of years afterwards, was by common consent given to Father Taylor's Bethel¹ in North Square, as a token of fraternal regard, and perhaps as a tribute to his loyal devotion to the Order, which led him on a certain evening, when Chaplain of the Lodge in the Anti-Masonic days, to offer the petition that the Lord would "make the hard hearts of the enemy as soft as their heads."

Along the sides of the hall, and near the top, was a handsome and elaborate dentilated cornice of projecting oblong blocks, beneath which was another of the "saw-tooth pattern," over a band of paneled lozenge-

¹ The vote of Columbian Lodge was passed January 3, 1833. See Heard, p. 231.

work, the whole carefully worked in wood by hand; parts of the same design were also repeated in larger proportions, on the outer walls at the eaves. Some relics of these ornaments I secured, and have laid them up in the archives, as a memorial of those who were here made Masons.

On the westerly side of the room were suitable retiring rooms for officers and candidates, and an open fire-place opposite. The draft of the chimney was poor, in the ancient days, for in the autumn of 1807 a "Ventilator" was ordered, to "free the Hall from Smoak." This old annoyance was recalled to memory by the smoke-stained walls, black from the effects of a fire which nearly destroyed the building, four or five years ago. By an early vote of the tenants, "only sperm candles" were to be used to light the room.

The Lodge assembled for the last time in the old Columbian Hall, on the evening of June 23, 1800, when having opened on the "First Step of Masonry, the Ark and Paraphernalia were removed to the new Hall in Masonic order," the procession doubtless passing up Market Square and around to the Ann Street entrance. Bro. Henry Purkitt, although not of our Lodge, was Marshal, and eighteen members were present. This Ann (now North) Street entrance was closed only a few years ago.

On the following evening, which was the Feast of St. John Baptist, the new Hall was formally dedicated; Rev. Bro. John Murray, Pastor of the First Univer-

salist Society, "made a Prayer adapted to the subject," and Rev. Bro. Thaddeus Mason Harris, Pastor of the Congregational Society of Dorchester, "delivered an Address pertinent to the occasion." The record does not tell us how many of our Members were present at this feast, but there were sixty visitors, including the Grand Lodge. The prayer and address are printed in full in Heard's History (p. 60, *et seq.*).

I have given a somewhat full description of these meeting-places, partly because they have now disappeared from sight, but chiefly because the latter was the Masonic home of our Lodge, and of most of the Masonic bodies of Boston, until 1817,¹ and because both of them were first fitted up by the enterprise of our early members, and by them offered to the use of the Craft. It was on the walls of this room that the beautiful painting, frequently referred to on our records as the "Flooring," carefully preserved until the de-

¹ The Grand Lodge met here from 1807 until it removed to the Exchange Coffee House, paying, for at least a part of the time, thirty dollars per annum. Mt. Lebanon met here regularly from its foundation; Massachusetts and St. Andrew's Royal Arch Chapter came soon after it was completed, and St. John's applied to become a tenant in November, 1807. Possibly some of the other bodies also used the room, but which, if any, does not clearly appear on our records. The rents paid by some of the earlier tenants are given for a time. Afterwards the arrangement of these matters was probably in the hands of the "Standing Committee" or the Trustees. The latter body made occasional reports as early as 1804, but these are not always recorded, either on the Secretary's or the Treasurer's books. Many papers on file were destroyed by the fire in 1818.

struction of the Winthrop House, in April, 1864, and which a few of us still remember, was first unveiled to view. This flooring was the pride of our elder Brethren, and long a prominent and attractive ornament of the various apartments occupied by the Lodge. The committee under whose direction it was painted were Wor. Brother Joseph Jenkins, and Bros. Joseph R. Chandler and Horace Collamore, to which Oliver Mills was subsequently added. In the report of the original committee made December 1, 1814, they say that :—

“It is calculated to promote the object to be desired and expected by symbolic representations; that it unites convenience and elegance; and that while it serves to convey to the initiate the many necessary and salutary lessons by regular progression, it furnishes the Lodge with an ornament worthy of its standing with its sister Lodges.”

The artist took abundant time to finish his labor, for the painting was not completed and hung until January, 1816. At the next meeting February 1, “it was exhibited to public view. Its elegance commanded much attention and applause,” says Bro. Ezekiel Little, who was then our Secretary. Something more than a year later the Brethren were so well satisfied with its execution that they felt that they had not sufficiently expressed their appreciation of the labors of the committee, and February 6, 1817, a vote was passed specially thanking Bros. Jenkins and Mills, who had given

much personal supervision to the matter, and had declined "any pecuniary remuneration for their services," and closed as follows : —

"Voted That the thanks of the Columbian Lodge be presented to the committee who devised and superintended the execution of the Masonic flooring for said Lodge, which not only adds to the embellishment of the hall, but to the instruction and edification of the craft."

The painting was carefully protected by a curtain when not in use. The cost, as appears by the Treasurer's books, was three hundred and eighty-nine dollars, a very considerable sum in those days. Bro. John R. Penniman, the artist, had his shop at No. 2 Warren Street, when he was employed in painting the picture.¹

In February, 1804, an event of some interest in our

¹ As no description of this picture has been preserved, my own recollections may be of interest to our younger members. I last saw it in the winter of 1863-64, when it was hanging in a gilt frame in one of the smaller halls in the Winthrop House just before that was burned. As I recall it, it was an oblong painting not far from three feet high, and perhaps five or six feet in length. It was adorned with various emblems. One of its chief features was a landscape with a waterfall, below which a party of Jewish warriors were standing on the farther bank, and others were crossing the stream, approaching them; near the warriors was a spreading oak, and from one of its branches was suspended a sheaf of wheat, alluding no doubt to the event in sacred history described in Judges XII. The skillful evasion by the artist of a question long in dispute as to whether the incident portrayed occurred near a "water-fall" or a "water-ford," is interesting to the Masonic antiquarian.

annals was an address delivered by Brother Kelly before the Lodge and a large number of visiting Brethren, seventy in all, to which only a brief reference is found. The prayer offered on that evening by Rev. Bro. Jones is printed in full in the *Columbian Centinel*, of February 25th of that year, as I am informed by Rt. Wor. Bro. Warren B. Ellis. Of the address no particulars have been obtained.

When in the summer of 1807, negotiations were in progress with the Grand Lodge by which they were to assume a part of the responsibility of the rent, a considerable amount was expended by the Brethren in improvements and in decorating the Hall. These changes were probably completed early in August, and it is therefore with some curiosity that we read on the record that on September 3, 1807, the night of the first regular meeting afterwards, the Brethren met there, and then immediately "adjourned to Mrs. Marean's." This must have been Mrs. Sarah Marean, who kept a tavern on Elm Street, but a short distance away, and from the amount shown by the record to have been "paid the Steward" that evening, we presume the Brethren, having no work, decided to celebrate in a festive manner the opening of their new quarters, and consider what steps should be taken to display the beauties of the Hall to the ladies.

However this may be, so well satisfied with the improvements which had been made were the Brethren generally, that several of the Lodges invited the ladies

to inspect the rooms ; the first of these meetings was probably that held by Mount Lebanon, on the evening of August 11, 1807. In an old pamphlet in the Public Library, to which my attention was called by Rt. Wor. Bro. Ellis, I found the Address, "Printed by Oliver & Munroe, No. 78 State Street," which was "pronounced at the Visitation of Masons' Hall, . . . in presence of a numerous assembly of ladies and gentlemen, at a special Convention of Mt. Lebanon Lodge," and which was delivered by "Bro. Benjamin Gleason, P. G. L."

From a prefatory note in this rare old pamphlet we learn that

"The purpose of Visitation was to view the elegant decoration of Masons' Hall, recently completed at a very considerable expence, by the different Lodges, and the St. Andrew's Royal Arch Chapter, who there alternately hold their regular conventions.

"A pleasing solemnity, connected with the most social harmony, warmed every heart and cheered every countenance on the occasion. It was the scene of happiest friendship, and reflected the highest honors on [the] Lodge . . . an entertainment was provided in the Social Hall, and the evening closed with songs, sentiments, and general festivity."

The excellent example set by Mt. Lebanon was followed by Columbian on the eighth of the following October, when a meeting was held "for the purpose of introducing the near connected ladies of the members of this Lodge :—members all present, with their wives,

etc.," — this little addition "*etc.*" doubtless covers very broad ground — "in the lower hall." Wor. Bro. Stephen Bean¹ was in the chair, and after the ladies had been introduced and seated, prayer was offered by Rev. Bro. Asa Eaton, Rector of Christ Church, Boston; this was followed by music, an address by Wor. Bro. Folsom, Masonic and other songs; the guests were then escorted to the lower hall for refreshment, where they were soon joined by the Brethren, who after closing, "returned below to pass a cheerful hour with the ladies."

A few days later, October 19, Massachusetts Lodge had a similar gathering in the new Hall, when Bro. Ebenezer Adams delivered an address.

A second occasion of a similar character took place in our Lodge, October 26, 1809, when the programme varied but slightly. Wor. Bro. Joseph Jenkins, then the Senior Warden, was the orator.

January 7, 1813, the Brethren of Columbian once again opened the doors of the Lodge to the ladies, at

¹ Wor. Bro. Stephen Bean, brother of Wor. Bro. Aaron Bean, was admitted to Columbian on the same evening with Wor. Bro. Jenkins, July 5, 1804. He was born in Brentwood, N. H., in 1772, and graduated at Dartmouth College in 1798. It is not known where he was made. He died in Boston December 10, 1825. He was Secretary, Senior Warden and Master of Columbian, and a member of St. Andrew's Chapter and the Ancient and Honorable Artillery Company. Brief sketches of his life are given in the History of the Alumni of Dartmouth, and that of the Artillery Company, as well as in Heard. These are somewhat conflicting, and I have not attempted to reconcile the various statements.

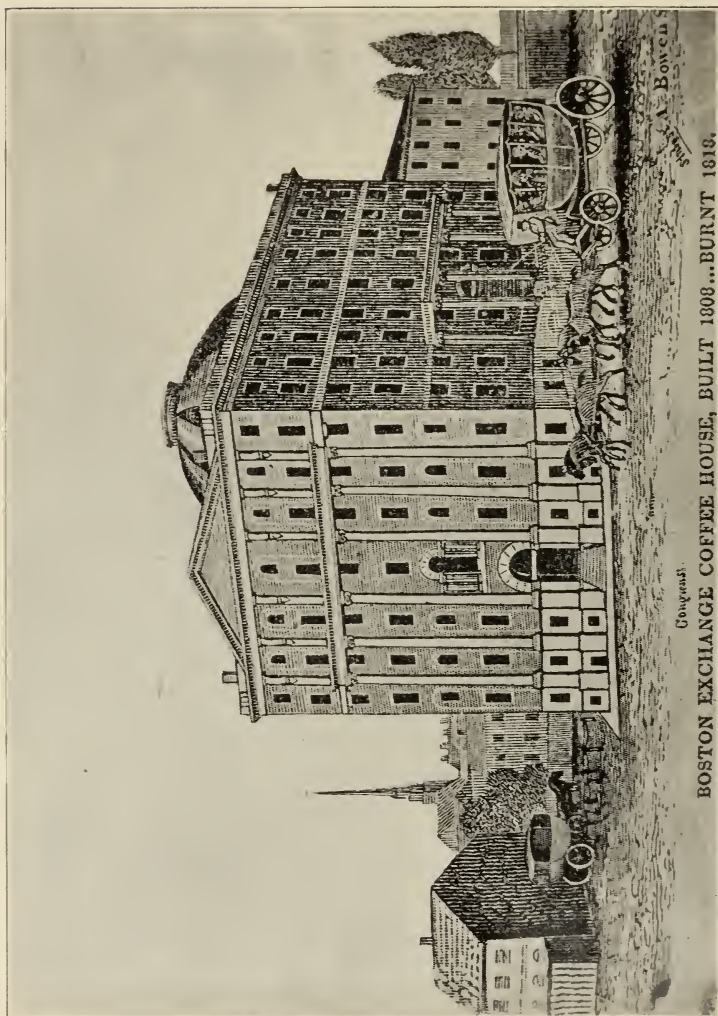
which time they gave them a glimpse of the impressive work of the Order, by inviting them to witness the installation of the officers. This event, which is quaintly styled a "Female Visitation" on our record, was a pleasant affair. The ladies having been escorted to the large hall, and seated, the members and visiting brethren assembled in the lower Hall, and then proceeded to the Lodge room, "in due form, with music by the band." The officers elect were duly installed, and "an excellent address was then delivered by Bro. Elijah Morse,¹ the concluding prayer by Rev. Bro. Dean. In the course of the evening several appropriate songs were sung. The company then formed in procession, under the direction of the Marshal, and proceeded to the Refreshment room, where, after a plentiful repast, and several appropriate sentiments, they again returned to the Hall in the same order as before, and spent the remainder of the evening in a social manner."

February 1, 1816, the ladies were again invited to meet the Lodge in Masons' Hall, when, after music by

¹ Wor. Bro. Elijah Morse was Senior Deacon at this time, having recently joined the Lodge (October 15, 1812); he was Junior Warden the following year, and elected Master December 1, 1814; he served but two months in that position, having been appointed District Deputy Grand Master. He subsequently held other offices in the Grand Lodge, being Grand Treasurer seven years, and had charge of the financial business attending the fitting up of the Masonic apartments in the Old State House. He was born, probably at Medway says Heard, September 10, 1785. He was a prominent lawyer in Boston, a graduate of Brown University in the Class of 1809; he received an honorary A. M. from Harvard in 1814, and died in 1831.

the band, and a prayer by the Rev. Paul Dean, "an address by our R. W. Bro. Jenkins¹ was given, very appropriately representing the principles of Freemasonry and its benefits, as it respects this or a future existence." After music and another prayer by Rev. Bro. Dean, the "ladies were conducted to the Refreshment Hall, where they partook of fruit of several kinds, also of the vine, and other things suited to the occasion. The Brethren were accommodated in an adjoining hall, where they regaled themselves." At half past nine, an hour having been spent in the re-

¹ Rt. Wor. Bro. Joseph Jenkins, one of the most eminent Masters of our Lodge, was born in Barre, Mass., November 11, 1781, and died in Boston, October 11, 1851. He was made in Columbian Lodge, April 4, 1804, and became a member in July, as mentioned in a previous note. He at once took an active part in the work of the Lodge, filling various chairs, and serving as Master four years, 1810-13 inclusive, and again in 1817 and 1818; he also presided over St. Andrew's Chapter the last two years that he was Master of Columbian. He was Junior Grand Warden in 1819 and Grand Master in 1830, '31 and '32, during the period when the Anti-Masonic excitement was at its height. He held, it is said, every commissioned office in the Militia from Ensign to Colonel, serving a part, if not all, of the time in the Third Regiment. He was a member of the "Ancients" as early as 1810, and filled many positions of a public character. He was a house-wright by trade and erected several buildings for the United States Government at New Orleans. His wife was, I believe, a sister of Nath'l P. Willis, the poet. Heard has a full notice of him, and his name is one of those most frequently mentioned on our records, for the calls of the Brethren for his services on every important event were always met with a cheerful and ready response. Many of his public addresses were printed, and outlines of many more are given on the records of our Lodge.



BOSTON EXCHANGE COFFEE HOUSE, BUILT 1808...BURN'T 1819.

FROM AN ENGRAVING OF THE PERIOD.

freshment rooms, the Lodge and its guests returned to Masons' Hall, where vocal music "closed the hilarity of the evening, and at ten P. M. the company retired."

On the evening of Forefathers' Day, December 22, 1817, soon after the beautiful rooms in the Exchange Coffee House were opened, a second Public Installation took place, on a much larger scale than those which had preceded it. The record says that "the R. W. Master installed all the officers in the usual form, giving to each an appropriate Charge, concluding with a pertinent address to the Brethren, to the Visitors, and particularly to the ladies." After these ceremonies had been concluded, a banquet was served in the hall of the Coffee House, "where the tables were covered with a variety of fruit, wine, etc., which had been prepared by the committee A great number of toasts were drank and some songs sung." There were present at this entertainment from one hundred and seventy to one hundred and eighty ladies, and upwards of one hundred Brethren, among whom was the brave Gen. Miller, who had so distinguished himself at Lundy's Lane, where having been asked by Gen. Scott if he could capture a certain battery, he modestly replied, "I'll try, Sir," and then went and did it.

It was thirty years later before another event of the same character occurred. On January 21, 1847, Wor.

Bro. George M. Thacher¹ was publicly installed in the Masonic Temple, when Bro. John H. Sheppard, afterwards Corresponding Grand Secretary, delivered an able and eloquent address, which was printed. His subject was the "Discipline of the Secret." A very full account of the proceedings of this evening, with extracts from the addresses, is printed in Heard's History, and I will not linger to describe it.

On Saturday evening, March 17, 1855, the Lodge gave a musical entertainment to the members and their ladies, when the Mendelssohn Quintette Club, and Bro. Joseph Trenkle, pianist, offered a very pleasant entertainment to the Lodge and their guests. A copy of the programme of the concert is preserved in our archives. Bro. Trenkle, and Bro. Fries of the Club, were members of the Lodge.

The public installations of Wor. Bros. William H. Kennard and George M. Baker, with their officers, were brilliant events. On each occasion the Temple was filled with ladies in evening dress; the Halls were

¹ Wor. Bro. George M. Thacher, son of Hon. Peter O. Thacher, was born in Boston, March 5, 1809; he was initiated in Columbian November 5, 1840, and became a member the following January. He held several positions in our Lodge, of which he was Master, 1846 and 1847, and in various Masonic bodies including the Grand Lodge; he was also active in the Massachusetts Militia, was senior *aide-de-camp* of Gov. Gardner, Adjutant of the "Ancients," a State Senator, member of the Cincinnati, and was knighted by the King of Denmark for long and faithful services as Consul. He was a Charter Member and the first Treasurer of Revere Lodge. He died in office in 1858.

profusely decorated with flowers, and a banquet and dancing closed the evening.

In later years we have had other gatherings, which many of us remember ; the last of the kind was when our Rt. Wor. Bro. E. Bentley Young, the Orator of this evening, assumed the Oriental Chair, where he so admirably served the Lodge. On that occasion our late Bro. Robert C. Nichols was the Marshal, and a banquet followed, at which our Poet this evening, Wor. Bro. Charles W. Stevens, delivered a bright and witty effusion. This, with the speeches made, is spread in full upon our records, and to them I must refer those who desire to recall the proceedings with greater particularity.

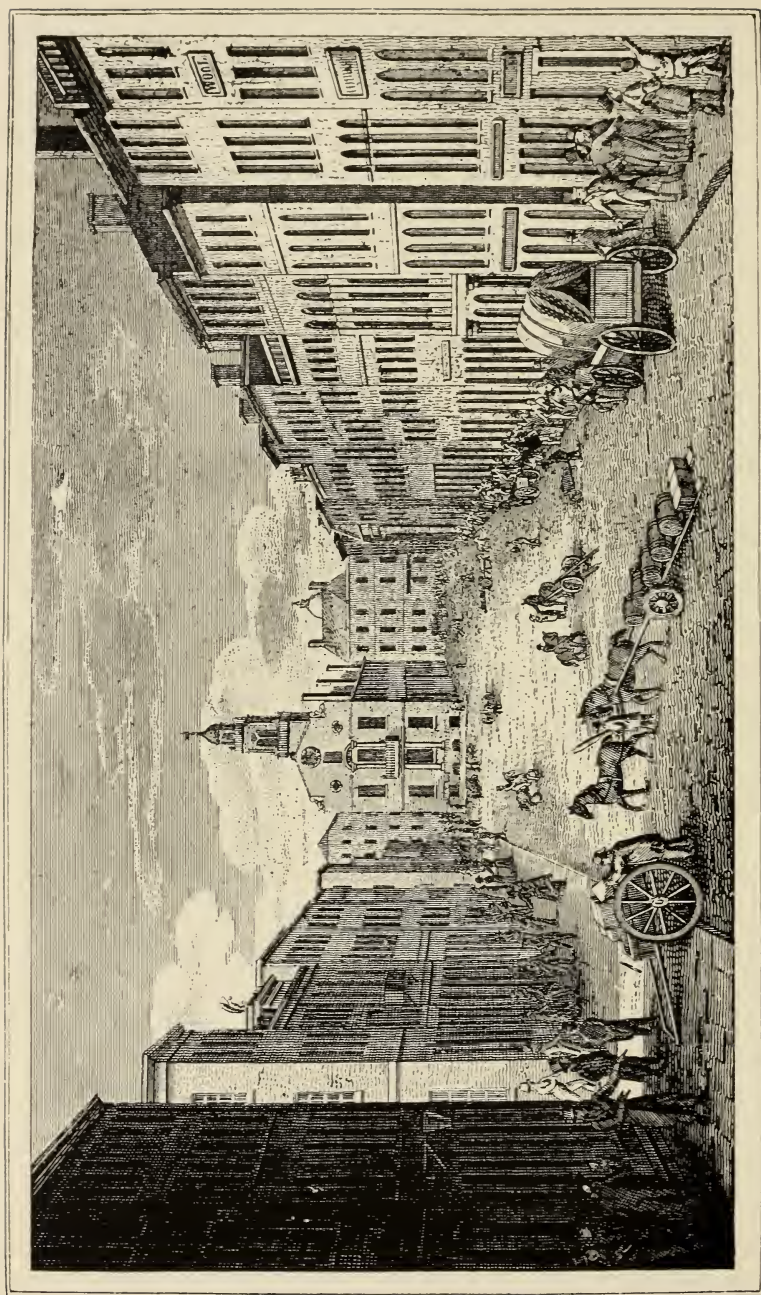
The old Masons' Hall on Ann Street served the Lodge until 1817, when it was deemed wise to seek other quarters.

In the summer of that year arrangements were made by the Grand Lodge, and the various Masonic bodies meeting in Boston, to rent a portion of the Exchange Coffee House—a fine building of seven stories and over eighty feet in height, with a highly ornamental front on Congress Street, one hundred and thirty-two feet in length, which was adorned with marble columns, pilasters, and cornices, of the Ionic order. There were entrances on Congress Street and the side towards State Street, and a private entrance for guests on Devonshire Street. This structure had been two years and a half in building, and was completed in

1808. It had cost upwards of half a million dollars. Full descriptions of the edifice are given in Snow's History of Boston, and by Heard. The Halls occupied by the Fraternity were on the northern side of the fifth and sixth floors, opening on a gallery which looked down upon a large area seventy by forty feet, which was lighted above by a dome, one hundred feet in diameter. It was the finest building of the kind, certainly in Boston, and probably in the United States at that period.

The Masonic apartments were formally dedicated by the Grand Lodge on the evening of July 22, 1817, after which a banquet was served in the Refreshment Hall. Columbian Lodge held its first meeting there August 7, 1817, when Wor. Bro. Jenkins made an appropriate address, which is given in full in our records and by Heard. The occupancy of "this noble structure," as it was well styled by our historian, was brief, for on the night of November 3, 1818, it was burned. Fortunately for Columbian, the evening had been set down for a visitation of St. John's, by R. W. Thomas Power, D. D. G. M., and a goodly number of the Brethren had assembled when the fire was discovered, who lent willing hands to save the property of the Lodges.

Our Charter was rescued from the flames by Bro. Calvin Howe, who was serving that year as Junior Warden. Bro. Samuel Thaxter, of Mt. Lebanon, saved our jewels, and the District Deputy, with Bro.



STATE STREET AND OLD STATE HOUSE, 1826.

Samuel Johnson and Joel Smith of our Lodge, and Bro. Spencer Thomas of Mt. Lebanon, with difficulty brought away the famous flooring.

The four meetings following were held in the Commercial Coffee House, on the corner of Milk and Battery-march Streets, and then the Fraternity returned to their old home in Masons' Hall in Ann Street, for two years. While there, an attempt was made to buy the building known as Merchants' Hall, on the corner of Congress and Water Streets, which, according to the report of a committee on the subject, appointed at the time, could have been purchased for \$25,000, and after being put in thorough repair could have been leased at a profit of upwards of \$800 per annum over the interest on the investment, besides whatever might be derived from the rent of the apartments for Masonic purposes. "Objections existed against the purchase in the minds of some influential brethren," as appears from the final report of the Committee to the Grand Lodge. Whether these objections arose from the method proposed of obtaining the funds, which it was suggested should be by issuing stock, or whether there was some doubt as to the title, does not clearly appear; some other place was strongly advocated, and the plan was given up in March, 1820.¹

In the following autumn the upper portion of the Old State House was leased from the Selectmen of

¹ Heard's History, pp. 86-88, has the reports of the Grand Lodge Committees on the plan.

the Town of Boston. Five thousand dollars were spent in fitting up the Hall and Refreshment room; the necessary funds were provided by assessments on the Grand Lodge and the various organizations which were to use it, extending over a period of three years. Wor. Bro. Elijah Morse, a Past Master of our Lodge, then an officer in the Grand Lodge, was chairman of the Committee of Ways and Means, which safely carried the matter to a conclusion. Among the decorations was a fine full length portrait¹ of Washington, presented to the Grand Lodge by Bro. Samuel Parkman, and one of Joseph Warren, painted after Copley's well-known portrait by Bro. Ethan A. Greenwood, presented by the Massachusetts Lodge. The Halls were in the second story, and the third floor was assigned to the "closets" of the different bodies. In Bowen's *Picture of Boston, 1828-9*, I find the following description: "The second and third stories, except one room at the west of the second story (which is occupied for

¹ This portrait had previously been on exhibition at the Columbian Museum, but the name of the artist has not come down to us. In presenting it to the Grand Lodge, Bro. Parkman wrote, under date of March 5, 1821, that he made the gift in order "that the Masonic family may hold in constant remembrance that inestimable character, who was the instrument in the hands of the Great Grand Master in leading our country to independence and happiness." Bro. Parkman was the son of the Rev. Ebenezer Parkman, of Westborough, Mass., and died in Boston, June 11, 1824, at the age of seventy-two. The picture was removed to the old Masonic Temple, and hung in the large Hall over the Junior Warden's chair. It was burned when the Winthrop House was destroyed.



FIRST MASONIC TEMPLE.

the City Treasurer's office), are occupied by the Masonic Lodges in Boston. The Masonic Hall is elegantly embellished; the decorations and furniture are very rich and appropriate, and the room is sufficiently capacious for most Masonic purposes. It measures forty-three by thirty-two feet, and is sixteen feet high." This was the old Council Chamber, on the East or State Street end. The rent paid was \$600 per annum. The building took fire in November, 1825, but was fortunately preserved from destruction.

The rooms were dedicated March 14, 1821, by the Grand Lodge, and again the Masons of Boston were suitably accommodated. The lease appears to have been cancelled¹ ten years later, in 1830, and from October 11, of that year, till the completion of the old Masonic Temple, Columbian met in Washington Hall, which stood on the west side of Washington Street, nearly opposite Franklin Street. In this Hall the Grand Lodge held its Quarterly Communication in September, 1830.

The first Temple was begun in 1830, and the cornerstone was laid with the customary ceremonies October

¹ The records of the Grand Lodge and of Columbian are silent as to the time for which the Old State House was rented. As the former speak of arrangements for cancelling the lease, it may be that the bitter assaults on the Fraternity, at that time, impressed its leading members with the necessity of providing apartments for themselves, which they might hold as owners, free from threats of expulsion, rather than as tenants at will of the city, whose officials while friendly one day, might become hostile the next, through the changing power of political parties.

14, by M. W. Joseph Jenkins, Past Master of Columbian and then Grand Master. The Brethren marched in procession from Faneuil Hall, where they had assembled, though Merchants' Row, State, Court and Tremont Streets, to the site on the corner of Temple Place, where corn, wine and oil, the ancient symbols of health, plenty and peace, were poured upon the stone, and the Grand Master delivered an address.

It is said that beneath a famous portrait of Luther, which hangs in one of the galleries in Germany, is inscribed a motto taken from the Vulgate translation of Isaiah xxx: 15: —

In Silentio et in Spe vestra Fortitudo est.

“In silence and hope,” or as our version has it, “in quietness and confidence shall be your strength.” The same spirit of patient endurance, of unshaken confidence, which filled the heart of the old Reformer when he declared his intention of entering Worms “were there as many devils in the way as tiles upon the roofs of the houses,” must have animated our Brethren as they moved from the old cradle of Liberty on that eventful day — “Free and Accepted” still before the tribunal of conscience, however stern the restrictions which strove to deprive them of their ancient liberty; however unjust the spirit which rejected their charity and brotherly love. In silence and hope, in quietness and confidence, they waited in the darkness for the dawn of returning day.

The Anti-Masonic party was then at the height of its fury, and some of those present may recall the graphic description of that procession, by an eminent Brother who participated, given to the Grand Lodge several years ago at one of the feasts of St. John the Evangelist. The opprobrious epithets which greeted the Brethren as they came out from Faneuil Hall to take up their line of march ; the groans which followed them on the route ; the efforts to interfere with the workmen, during the ceremony, by certain rude fellows of the baser sort, to which a summary stop was put by Bro. Gardner Greenleaf, an operative Master Mason in charge, and a beloved member of Columbian, showed the high state of the political fever of those days. It required a great deal of moral courage then, on the part of those who through evil report and good report adhered to the Order, to preserve their equanimity in the face of the bitter attacks which were made upon them in the newspapers of the period and in many other ways, but the Brethren calmly performed their duties, and then returned to Faneuil Hall and dispersed.

It is difficult at this day to realize the scandalous charges, the gross personal insults, and the fanatical persecutions, which then assailed the Fraternity ; but the story of Anti-Masonry, its rise and ruin, has been too often told to require any further allusion to it here. It is sufficient to remind you of the unanswerable reply, known as the Declaration of 1831, signed by

nearly six thousand New England Masons, among whom were many of the most eminent citizens of the time. Fourteen hundred and seventy-two Brethren from Massachusetts, four hundred and thirty-seven residents of Boston (of whom many were from our own Lodge), signed it within a few days, and other signatures were subsequently added, until the Massachusetts names reached sixteen hundred.

May 30, 1832, the Temple was formally dedicated, M. W. Bro. Joseph Jenkins, our Past Master, again officiating. The apartments occupied by the Fraternity were in the upper story, the floor below being used for concerts, lectures, and occasionally for religious purposes, until the summer of 1846, when the growth of the Lodges required them to take all but the lower story for their meeting places. The large hall having been refitted was dedicated November 11, 1846, by Grand Master Robinson, Rev. Bro. Albert Case, of Worcester, delivering an oration, and the venerable Bro. Asa Eaton pronouncing the Benediction. In this hall many of those present, of our oldest members, received their first instruction in Freemasonry.

In the autumn of 1858 the Temple was sold to the United States Government to be used as a Court House, and the Fraternity leased temporary quarters in Nassau Hall, on the corner of Common and Washington Streets. In the following year the Winthrop House estate was purchased and the upper floors



THE WINTHROP HOUSE.

(After the Fire.)

appropriated to Masonic uses. The large hall in this building was well adapted to its purposes, and its walls were hung with portraits of most of our Grand Masters; but on the night of April 5, 1864, the building with all its contents was burned to the ground. Many of the bodies met irreparable losses by this sad event, and our ancient flooring, the jewels of the Lodge, and it is supposed our Dispensation, were destroyed. Fortunately however, our venerable Charter was in the hands of the Master, and escaped the "unsparing ravages" of the flames. Thorndike Hall on the north side of Summer near Washington Street was soon secured for the Fraternity, our own Lodge by the courtesy of the Odd Fellows meeting in their building on the corner of Washington and Kneeland Streets until it was ready. Several neighboring Lodges extended courteous attentions—Mt. Horeb, of Woburn, of which our Wor. Bro. David Tillson¹

¹ Wor. Bro. Tillson was born in Bridgewater, Mass., July 29, 1797. He was initiated in Columbian April 5, 1821, and was made an Honorary member March 4, 1847. He filled the various offices from Junior Deacon to Master, serving every year but one from 1828 to 1841, and died December 6, 1873. He was a devoted lover of the Order, and at his request his funeral was conducted by the Lodge. He presided over it during the dark days of Masonry, and although he served Mt. Horeb Lodge, of Woburn, as its Master while under dispensation, he never lost his interest in Columbian, and was regular in his attendance to the end of his life, living to see its renewed prosperity when the Anti-Masonic excitement had passed away. He was a Trustee of the Charitable Mechanics Association in 1846-48.

had been Master under its Dispensation, being the first to offer the use of its jewels and working tools to Columbian, which were accepted: Gate of the Temple, and St. Paul's, of South Boston, made similar offers. October 14, 1864, the Grand Lodge (M. W. Wm. Parkman being Grand Master) with its subordinates, laid the corner stone of our present Temple, which was dedicated St. John Baptist's day, 1867, by M. W. Charles C. Dame, Grand Master. Both of these events were celebrated with the full ceremonials of the Order, and attended by long and brilliant processions, the President of the United States being present on the latter occasion, and in each Columbian participated with full ranks.

On several other occasions our Lodge with sister organizations has made its appearance in public. To some of these I have already alluded. Perhaps the most serious and imposing of all, the time considered, was that of February 11, 1800, when the funeral obsequies of George Washington were solemnized by the Fraternity under the direction of the Grand Lodge. The Brethren appear to have taken part not in their separate Lodges but as individuals, having places assigned them in accordance with their Masonic rank, each bearing the symbolic sprig of evergreen, and wearing badges of mourning; on the breasts of many was suspended a small silver medal with the legend "He is in glory, the world in tears." The procession moved from the Old State House, where a few



THORNDIKE HALL.

years before, Washington had reviewed the citizens on his visit to Boston while President ; it passed through the principal streets to the Old South Church, where after prayer by the Rev. Dr. Joseph Eckley, the pastor, and suitable music, R. W. Bro. Timothy Bigelow¹ delivered an appropriate Eulogy. The Grand Chaplain, Rev. Bro. John Eliot, having pronounced the Benediction, the procession re-formed and moved to King's Chapel, where the funeral service was read by Rev. Bro. William Bentley, Acting Grand Chaplain, assisted by Rev. Bro. Dr. Walter. Flowers were strewn, the evergreen deposited, and the Brethren returned to the Old State House where they were dismissed.

Samuel Dunn was then Grand Master, and acted as "chief mourner," in accordance with the custom of the day, and Benjamin Russell was Grand Marshal, and as such had charge of the obsequies. Heard has a very full account of the event and the order of services, and he also gives an extract from the Eulogy.

In accordance with ancient custom, the Lodge has frequently been called upon to conduct the last rites of the Fraternity over the remains of departed Brethren, and among them several of our Past Masters have requested and received Masonic burial. The first of these, I believe, was our beloved Brother, R. W.

¹ He was afterwards Junior and Senior Grand Warden, and Grand Master 1806, 1807, 1808, and again 1811 to 1814, and his great-grandson was a member of Columbian.

George G. Smith,¹ who died in December, 1878, in the eighty-fourth year of his age. Surely no one who ever saw him as he directed the work of the Lodge, can forget the grace and courtesy with which he discharged that duty, or the impressive manner in which he rendered the work. His funeral was attended with Masonic honors on December 22, 1878, and in spite of the inclement weather a very large assemblage of our Brethren accompanied his body to its final resting place in the old burial ground on Copp's Hill.

December 3, 1880, Columbian united with the Grand Lodge in a similar tribute to R. W. John T. Heard,²

¹ Rt. Wor. Bro. George G. Smith was born in Danvers, Mass., September 8, 1795. He was initiated in Columbian November 4, 1819, became a member May 5, 1820, and was elected an Honorary Member May 7, 1840. He filled various subordinate offices in our Lodge, and was Master in 1826 and 1827, and again in 1842-45 inclusive, seven years in all, a longer period than any other Master has served us. He was then invited to take the Master's chair in the Massachusetts' Lodge in 1845, in which he served most acceptably. He was Deputy Grand Master 1838, 1839 and 1840. He was elected to serve on the Boston School Committee in 1837 and 1838, and was President of the Charitable Mechanics' Association 1845, 1846 and 1847. His portrait hangs in one of the halls of that Society. Bro. Smith engraved and presented to the Lodge the Seal which it has used since 1820.

² Rt. Wor. John T. Heard was born in Boston, May 4, 1809. He was the grandson of Bro. John Perkins, one of our Charter Members. He was initiated in Columbian, February 20, 1845, and acquired membership in the following May. He served as Junior Deacon in 1846 and 1847; and was later Junior Warden, Senior Warden and Master. His positions in the Grand Lodge are given elsewhere. While Grand Master he visited every Lodge in the jurisdiction, a labor never before un-

Past Grand Master, and the historian of our Lodge ; on that occasion Wor. Bro. Josiah A. Stearns, Past Master, and for many years our Chaplain, officiated ; more recently a delegation of our Lodge attended the funeral of the eminent Masons, Winslow Lewis and Richard Briggs, Past Grand Masters, who had received their degrees at our altar.

September 12, 1883, the Lodge performed the same duty for Wor. Bro. Stearns, at Bedford, who deceased after a long and painful illness ; the Lodge was then escorted by Joseph Warren Commandery, of which he had been Prelate. Rt. Wor. Bro. Coolidge, Past Master of Columbian, Past Grand Master, and an Honorary Member of our Lodge, who died at Newton, September 12, 1885, was interred with Masonic rites, the Grand Officers and members of Columbian and Dalhousie Lodges, escorted by Gethsemane Commandery, officiating. The funerals of Wor. Bro. Geo. M. Baker, at the Second Church, in 1890 ; of Wor. Bro. George A. Gillette, in 1893, at Trinity ; of our late Secretary, Bro. William Martin, at Mount Pleasant, in 1883 ; and of our admirable Marshal, Bro. Nichols, at Forest Hills, were all marked by the attendance of a large number of our members.

dertaken, and one which the increasing number of Lodges in later years has made impossible for his successors. He held various positions of trust in public life and was senior *aide* to the Governor of the Commonwealth in 1851. He is best known to our younger members by his admirable History of Columbian Lodge, which I have frequently cited. He died December 1, 1880.

The last occasion when our Lodge made a public procession was in June, 1892, when it dedicated the beautiful burial lot at Mount Auburn, presented to the Lodge by our Brother and Honorary Member, Franklin S. Pratt, and the symbolic monument — a rough ashlar “in its rude and natural state” — which stands upon it, the donation of our liberal benefactor and Honorary Member, Bro. John Hoffman Collamore, whom we are proud to number among the gifts of Columbian to the whole Fraternity. Here we set apart for the charitable and fraternal uses of our Lodge a fair and lovely spot in that silent city of the dead, with appropriate service; the proceedings are fully described in the volume printed at the time, and I need not detain you with their recital.

Other and more joyous events in which our Lodge has participated have also been numerous. The Grand procession which welcomed Lafayette to Boston, on his last visit to America, gave evidence of the patriotic public spirit which has ever animated the Masonic Fraternity. Columbian united with the Grand Lodge and many other Masonic bodies in the brilliant and enthusiastic cortege which escorted the friend of Washington through the streets of our city to the old battle-field of Bunker Hill, when the corner-stone of the monument was laid by Grand Master Abbott, assisted by Lafayette, with the ancient service of the Fraternity, on the semi-centennial of the day when Warren fell and defeat bore all the glorious fruits of

victory ; a day fitly marked by the matchless eloquence of Webster, and his glowing tribute to "the Union, — now and forever, one and inseparable."

In the festivities attendant on the introduction of Cochituate water, October 16, 1848 ; on the dedication of the monument to our distinguished Brother Benjamin Franklin, the Boston printer, philosopher and Mason, and on other occasions which I will not linger to describe, the white banner of Columbian has been proudly borne beside those of her sister Lodges, with its motto "*SEMPER UBIQUE*," *always and everywhere* the emblem of those cardinal principles of loyal devotion to duty, of unstinted charity, and of fraternal love, which we so fondly hope she will forever cherish.

Did time permit, I should like to recall some of those events in the working of our Lodge, which have been landmarks in our history ; such for instance, as the last occasion when R. W. Bro. George G. Smith sat in the East, in October, 1872, and the chair of every working officer, from the Master to the Inside Sentinel, was filled by a Past Master — thirteen in all ; but the memory of that delightful evening is saddened by the thought that all but three who then participated have crossed the river, and entered that silent land from which no traveller returns. I would remind you of that evening in January, 1874, when the King of the Hawaiian Islands, on his visit to Boston, "laid aside the sceptre for the trowel," to engage in our mysteries ; or that more recent meeting, in June, 1888, when

the Ancient and Honorable Artillery Company, of which many of our Brethren are members, was celebrating its quarter-millennial, and Columbian extended Masonic courtesies to ten Brethren of the Honourable Artillery Company of London, who had crossed the ocean to congratulate the organization to which the English Company had given birth, on the auspicious event. No more brilliant concourse of Masons was ever gathered than visited us that evening. The Grand Master, his Deputy, his Wardens, and many other Officers of the Grand Lodge, fifty-four Past or Presiding Masters of other Lodges from our own and other States, the representatives of more than fifty Lodges, and our Honorary Member, his Excellency Gov. Ames, recorded their names on the Visitors' Book, uniting to give lustre to our East. Who that was there has forgotten it, and the feast which closed the evening?

The reference to the military character of that occasion, when seventy Brother Masons of the Ancients were also present, reminds me of the part which the members of our Lodge have taken whenever Columbia has called upon her sons to maintain the honor of the flag. With that patriotic ardor which she inherited when she received her Charter signed by Paul Revere, and her very name an inspiration, how could it be otherwise? To the names of Churchill and Eaton, Pingree and Folsom, whose Revolutionary services I have already mentioned, may be added those of Boothe, and Ten

Eyck, and Wragg, and Laughton, and Clark, and the Kearneys (John A. and Lawrence),¹ of Peck, and Hall, and Foxhall A. Parker, who won laurels in the last war with England ; of the gallant and popular Major Keyes, who fell fighting in the battle of the Wilderness, having left the Junior Warden's chair to join his regiment ; of Hodges, who fell at the head of his command in the

¹ Lawrence Kearney, was a Commodore in the United States Navy. He was born at Perth Amboy, N. J., November 30, 1789, and died there November 29, 1868. He entered the service as a Midshipman July 24, 1807, and passed through the various grades, receiving his final commission in 1866. His services on the coast of South Carolina and the adjacent States in the war of 1812 were of great utility ; after the close of that war, as commander of the *Enterprise*, he performed important duty in ridding the West Indies and the Gulf of Mexico of the pirates which then infested them, capturing their vessels and destroying their strongholds. In command of the *Warren* he cruised in the Levant in 1827, and such was his energy and activity that the Greek pirates in those waters were driven away, their ships destroyed and their haunts broken up. He was appointed to command the East India Squadron in 1841, and secured from the Chinese authorities the recognition of our right to trade, and the same protection and facilities for our merchants as were about to be granted to Great Britain by a treaty then negotiating. On his return from China he reached the Hawaiian Islands in June, 1843, in time to protest against their transfer to Great Britain, without reference to the rights of American citizens. He was afterwards a member of the Lighthouse Board, and of the New Jersey Board of Pilot Commissioners. Wor. Bro. A. A. Folsom, to whom I am indebted for these facts, informs me that there is an interesting account of an affair off South Edisto, in which Kearney, then a Lieutenant, commanded, and which Theodore Roosevelt, in his "Naval War of 1812," in describing it, says "was one of the most daring exploits of the war." Kearney and his associates in the U. S. Navy joined our Lodge in July, 1815.

last cavalry charge of the war ; of Rumery and Fowle, Whiton and Holbrook,¹ Quincy and Turner, Manning and Washburn, Dana and Jackson, Neibuhr and Adams, Wells and Olin, and many others, some no longer with us, who in the hour of trial have showed themselves to be worthy sons of our Lodge, and added fresh lustre to our roll of membership.

While the events to which I have alluded have demonstrated the readiness of our Lodge to aid in contributing to a proper celebration of notable events in our civic and Masonic annals, or to discharge the higher duties of patriotic service, it has never forgotten that public display is the least of the objects of our Fraternity ; and a study of our *inner* history will show that it has been constantly animated by that charity which not only "suffereth long," but "is kind." "Charity, Peace and Love," was the motto which inspired the Society out of which our Lodge was formed ; and a true and generous Masonic charity has found frequent expression in its official acts, through all these hundred years.

Of that more private relief which, from its very origin, has been constantly and liberally afforded to its poor and distressed Brother Masons, their widows and

¹ Monday Evening, September 29, 1862, Col. Charles L. Holbrook, Captain John C. Whiton, Rev. Dr. J. M. Manning (Chaplain), Surgeon Wm. H. Bradley, and Adjutant J. M. Whitney, all of the Forty-third, or "Tiger," Regiment of Massachusetts Volunteer Infantry, received the degrees at a special meeting, just before the command left for the South.



SECOND MASONIC TEMPLE.

orphans, soothing so far as human aid and fraternal love could do so, the anguish of their grief by a quick and ready response to their calls, I forbear to speak. Let it remain, as it should, a "Brother's secret." Much of what has been done in that way is known only to the grateful recipients, and to the Brethren empowered by the votes of the Lodge to carry out their wishes; but that knowledge is among their most precious treasures.

From the first, to quote the language of Bro. Heard, which is as true to-day as when written nearly fifty years ago, "the prayer of a worthy applicant was never refused, though the amount of the gift might have been sometimes contracted, not by the will but by the means of the donors." At our early meetings, after the Lodge had voted relief, it was a frequent custom for the visiting Brethren to supplement the official grant by a "call for the Hatt." In response to this demand it was the ancient usage for the Worshipful Master, removing the three-cornered cocked hat, the relic of colonial days which he wore on occasion, to send it around by his Deacons, and it was certain to return to him filled with a generous contribution. It may not be improper to mention a few instances of the generosity of the Lodge to those who were of the "household of faith," although not members of our own Lodge.

In 1815, the "Prisoners' Fund" so-called, which was designed to aid those of the Fraternity who were prisoners of war, and which was originated, I believe,

by Essex Lodge of Salem, received the favorable attention of many of the Boston Lodges, including our own ; but the close of the war, soon after the plan was conceived, prevented the full execution of their liberal designs. Early in 1814 a special committee on charity was appointed, a custom ever since continued, and their recommendations were never refused. Among the matters referred to them were the relief of the Brethren who suffered by fire, at Savannah, Georgia, in the winter of 1819-20 ; the plan of a "Masonic Asylum for orphans ;" the Masonic sufferers by a disastrous fire at Pittsburgh, Pennsylvania, in 1845 ; the sufferers from yellow fever at New Orleans, and many like cases.

The suffering incident to the war of 1812 which bore heavily on New England, and the large proportion of the Fraternity in those days who were "sea-faring members," brought numerous calls upon the Boston Lodges for assistance. While these met with a ready response, it soon became evident that such demands could not be properly considered at the Lodge meetings, where they were usually presented. It was often difficult to decide between deserving and unworthy applicants, if any should appear, in the limited time at the disposal of a committee, when immediate action seemed to be necessary.

The suggestion that such calls could be more wisely and efficiently considered by some organized body, proceeding in a systematic way, and composed of

representatives from all the Lodges, met with general approval, and in July, 1819, the "Masonic Board of Relief" was formed, to which Columbian sent its representatives, and made a liberal annual contribution, for more than half a century. In the first ten years of the existence of this Board, the eight bodies which composed it expended upwards of \$6,300.¹

The principle on which it was founded is happily set forth in a report adopted at one of its early meetings and sent to the "Masonic Societies" which created it, for their concurrence. From this report I take the following :—

"Charity, the foundation of our Order, should be so wisely dispensed, and guarded, that the unworthy, or imposter, cannot obtain a share of those funds appropriated for the use of the widow and fatherless, and the poor worthy Brother.

"The poor we have always with us, but charity demands that the worthy distressed stranger should have speedy relief, which is consolation to the afflicted soul, in the hour of distress."

The improved financial condition of the Grand Lodge, when the debt on the Temple was extin-

¹ I regret that I am unable to state the entire amount which was thus devoted to relieve distress by this Board, but the sum was very considerable. Heard shows expenditures of nearly \$14,000 down to 1855, all of which was paid for Masonic charity outside the Lodges. Their disbursements to their own members and their families, for charity, funeral expenses, and the like, are not included in this amount, and no doubt greatly exceeded it.

guished, in which its charity fund — now amounting to upwards of \$100,000 — was temporarily invested, and to the payment of which debt Columbian Lodge contributed in all not far from \$6,000, which was, if I am not mistaken, the largest amount from any Lodge in the State — enabled the Charity Committee of the Grand body to provide for all reasonable calls; and the Board of Relief, as such, was discontinued as being no longer needed. During the administration of Rt. Wor. Bro. Young our Lodge established its “Members’ Fund,” the income of which has already proved nearly sufficient to provide for the customary benefit to the widows of our deceased Brothers. Other charitable appropriations are frequently made from the current income.

It would be pleasant, as we are glancing over these pages in our past, to refer more particularly to some of the deeds of benevolence to sufferers among our own household, which, as has been said, “irradiate and adorn our records” and constitute “the permanent honor and the true glory of our Lodge.” But the casket which holds these gems must be securely fastened, lest they lose their lustre by exposure to the light of day. Bear with me while I give a single glimpse of its treasures. I remind you, then, of an aged widow, the daughter of one of our early members long since called to the Celestial Lodge. Away from Boston, unknown to our Brethren, alone in the world, the friends of her youth had died or forgotten her; and

when at last all hope of assistance from those who had known and loved her in happier days when she lacked nothing, had vanished, and it seemed inevitable to those about her that public charity must assume the duty of providing for her support, she turned, one day, to the official who had called to remove her, and said: "No, I have not come to that *yet*; I have something here which will save me from *that*!" and produced her father's diploma from Columbian Lodge, dated eighty years ago. Do I need to tell you of eyes that sparkled through tears that would not be restrained, when the Master told us the story of that child-like faith, and of the instant response with which a Brother of Columbian forestalled the action of the Lodge, and so generously provided for her closing days? Surely I need not, for its memory is fresh in all our hearts. But incidents like these must not be told to the world; *we* know them, and we keep them safely locked in the repository of faithful breasts.

If deeds like these have characterized the Lodge we love in its dealings with those whose chief claim on our sympathy and aid rests on fraternal pledges assumed at a common altar, how stands the record of the service which our membership has given to the Fraternity at large? If we study it, we shall find that here also Columbian has honorably borne her share. In the discharge of the "reciprocal duties of love and friendship" to her sister Lodges, and in the responsibilities of high official station, she has not been found

wanting.¹ Jenkins, and Flint, and Heard, and Coolidge, of our Past Masters ; Winslow Lewis the younger — "*clarum et venerabile nomen*" — and Briggs, of our initiates, and the Rev. Paul Dean and Bishop Randall,

¹ The following is a partial list of the initiates or members of Columbian Lodge who have held positions in the Grand Lodge ; while not entirely complete, it is as nearly so as I have been able to make it, for no complete list of all the officers has been printed since 1872 : a few had united with other Lodges previous to occupying official stations in the Grand Lodge, but with the exception of the Rev. Paul Dean, who was an Honorary Member of Columbian, and Rt. Rev. Bishop Randall, member and Chaplain, all those named below were made in our Lodge. William C. Martin who was a member and Senior Deacon of Columbian in 1841, was for many years Grand Tyler and Grand Lecturer.

Grand Masters : — Joseph Jenkins, Joshua B. Flint, Rev. Paul Dean, Rt. Rev. George M. Randall, Winslow Lewis, John T. Heard, William D. Coolidge, Richard Briggs. Of these Dr. Flint was publicly installed in the amphitheatre or large hall of the first Masonic Temple, January 16, 1837, a large number of ladies and gentlemen being present. This is the only instance on record of a Public Installation in the Grand Lodge.

Deputy Grand Masters : — Elijah Morse, John B. Hammatt, Rev. Paul Dean, George G. Smith, Winslow Lewis, Rt. Rev. George M. Randall, Newell A. Thompson.

Senior Grand Wardens : — John B. Hammatt, Benjamin B. Appleton, John T. Heard, William W. Baker, William T. Grammer, William T. R. Marvin.

Junior Grand Wardens : — John B. Hammatt, Joseph Jenkins, Benjamin B. Appleton, William D. Coolidge, Peter C. Jones, Richard Briggs, Charles J. Danforth.

Grand Treasurers : — Elijah Morse, John McClellan.

Cor. Grand Secretaries : — Elijah Morse, Nahum Capen, Winslow Lewis.

District Deputy Grand Masters : — Elijah Morse, Rev. Paul Dean, Joshua B. Flint, Rt. Rev. George M. Randall, William D. Coolidge,

both Chaplains and members of our Lodge, have presided over the Order in Massachusetts, while Chandler and Greenleaf have ruled wisely over sister Grand Lodges in other States. To the positions of Deputy Grand Master, of Senior and Junior Grand Wardens, of District Deputies, and many others of less prominence, the sons of Columbian, from Churchill down,

William W. Baker, Newell A. Thompson, William T. Grammer, Charles J. Danforth, William T. R. Marvin, E. Bentley Young.

Senior Grand Deacons : — John B. Hammatt, Elijah Morse, John McClellan.

Junior Grand Deacons : — Joseph Churchill, John B. Hammatt, Elijah Morse, Benjamin B. Appleton, William Eaton, Elijah D. Brigham, Wm. W. Baker, Peter C. Jones.

Senior Grand Stewards : — John B. Hammatt, Benjamin B. Appleton, George G. Smith, William Eaton, Ruel Baker, Benjamin Stevens, Wm. T. R. Marvin.

Junior Grand Stewards : — John B. Hammatt, Benjamin B. Appleton, Daniel Baxter, Jr., Winslow Lewis, David Tillson, Ruel Baker, William D. Coolidge, John McClellan, Josiah A. Stearns.

Grand Marshals : — Winslow Lewis, John T. Heard, George M. Thacher, William D. Coolidge, William W. Baker, William T. Grammer.

Grand Sword Bearers : — Winslow Lewis, William D. Coolidge, Geo. M. Thacher, John McClellan, Peter C. Jones, James A. Dupee, P. Adams Ames.

Grand Pursuivants : — Joseph Jenkins, Benjamin B. Appleton, Daniel Baxter, Jr., Francis Fisher, George G. Smith, Samuel A. Allen, George M. Thacher, Benjamin F. Baker, John M. Rodocanachi.

Grand Chorister : — Charles C. Wentworth.

Columbian has also had many representatives on the various Standing Committees of the Grand Lodge, and in the several governing bodies of the York and Scottish Rites.

have frequently been summoned by the choice of their Brethren.

Thus, in whatever way we turn our investigations, we find the record full of interest ; yet to recite the completed story would require, not the brief hour of a summer evening, but the "thousand-and-one nights" of the Arabian queen, and the patient attention of the commander of the faithful, who listened to her fascinating tales. Our story, while no less entertaining, would have the added charm of truth.

Is Freemasonry, then, more influential in the community, more bountiful in her charities, more powerful for good, because of the work Columbian Lodge has been doing through the century now closed? I answer Yes, with the utmost confidence. We mark the source of the fountain by the verdure which surrounds it, though the life-giving stream may conceal itself from sight. So we might trace the widening of the sweet yet mysterious influences of Columbian Lodge as they have been manifested in her long history and in that of the three fair daughters — Revere, Aberdour and Eleusis — who have gone out from our hearthstone. The ancient classic myth which tells us of the three Graces, Aglaia, Euphrosyne and Thalia, the daughters of the "cloud-compelling Zeus," finds here a faithful counterpart. Surely, like those fabled goddesses of old, these daughters of ours have sweetened the pleasures of life ; have brightened many a pathway, and added new beauty and grace to the



SUTTON HALL.

Place of Meeting of Grand and subordinate Lodges.

Order, while they have each exemplified the teachings which their founders first learned around our altar. We bid them hail and God-speed in the noble work in which they are engaged. Of them, as of the three Christian Graces, Faith, Hope, Charity, may the saying be true forever — “And now abideth . . . these three.”

But here I must close the volume. As we turn our eyes from this record of our past, bright with so many tokens of the Divine blessing, consecrated by deeds of charity and hallowed by fraternal love, and look forward into the unknown future, what shall be the spirit with which we enter upon it? Shall we rest content with what has been accomplished, and lingering over the memories of departed days, look only backward; see only the gorgeous tints which glorify the sunset sky, forgetting that these must soon vanish forever; heed not the darkness and oblivion which must follow if we fail to interpret aright the century's lesson? Not so do I read the spirit which animates us.

Brothers of Columbian Lodge! Heirs of our ancient traditions! On the threshold of a new century, you are now intrusted with the duty of transmitting to those who shall come after us her unsullied fame. Take up that task with confidence and faith, ever remembering the motto of our founders — “Charity, Peace and Love” — so beautifully exemplified in the Craftsman's lesson: “Charity never faileth; but whether there be prophecies, they shall fail; whether

there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But "They that put their trust in the Lord shall be even as the Mount Sion, which may not be removed, but standeth fast for ever."

As the avowal of that trust must precede all other pledges, renew it to-day! Let it ever sustain you, through all the trials of the way, in darkness or light, even when you stand before the ruffian Death. Forward, then, with "Trust in God" as your watchword. Forward! faithfully fulfilling the apostolic command: "With good will doing service, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."



THE GREEN DRAGON TAVERN.



WOR. CHARLES W. STEVENS,
CENTENNIAL POET.



THE CENTENNIAL POEM

BY WOR. CHARLES W. STEVENS



H ! miracle of ages, grand array,
Passed since the earth in slumb'ring
chaos lay,
When on the silence of eternal night
Fell that divine command, "Let there be Light !"

See, to obey, the sun in splendor rise,
Tinting the orient with crimson dyes ;
Oceans and seas mirror the starry host,
While beetling cliffs outline the rugged coast ;
Majestic mountains rear their towering heads,
And rivers thunder o'er their rocky beds.

Most wondrous miracle, when man was made,
And at his feet these vast creations laid,
Image of God, whose thoughts are with the stars,
Whose Heaven-born might no earthly force debars,

A pigmy on our planet's outward crest,
His soaring spirit never finding rest ;
Man, groping on through varying hope and fear,
That "pendulum betwixt a smile and tear."

All things attest the power of Him who made,
And, at the first, earth's firm foundations laid.
The oak, that in the face of whirlwind clings
To the bleak summit, and its shadow flings
O'er desolations where no flower is seen,
No harvest ripens, and no fields are green,
Emblem of strength, tells from its dizzy height
To the long ages the Creator's might ;
While raging winds that through its branches sweep
Proclaim His power from every wood-crowned steep.

Not strength alone ; but grassy slopes extend
Where the rude masses with the valleys blend ;
There summer rills are born, there fountains play,
Whose mists make rainbows in the morning day.

Thus the same Hand that reared the giant oak,
That shatters forests with the lightning's stroke,
With its light touch adorns the woodland bowers
And scatters perfume from the lips of flowers.

His breath is harmony, in whose deep strain
Wisdom and strength, with beauty, endless reign ;
Sweet are His accents in the dying breeze
'Mid the green arches of the rustling leaves,
While far away the ocean's distant roar
Sustains the lighter music of the shore.

But nobler symbol of Eternal Might
Than trackless ocean or the storm-swept height,
Is that fraternal, sacred tie, that holds
In mystic sympathy congenial souls ;
To Judah's king by inspiration taught
When he devoutly knelt and wisdom sought ;
In stubborn stone and ductile gold he shrined
The secret purpose of his fruitful mind.

Raised by our first, our Royal Master's hands,
The gorgeous Temple now completed stands,
Embodying throughout, the Master's will,
Apprentice labor, and the craftsman's skill.

Vindictive war, the invader's ruthless hand,
In waste has laid what human wisdom planned ;
Those walls majestic, raised without a sound,
Are strewn in ruins on the sacred ground ;
While Lebanon's tall cedars, carved with skill,
No more the air with sweetest fragrance fill ;
Holy of Holies, column, nave and arch,
Ignobly fall before time's noiseless march.

Unstained, unharmed by its relentless hand
The pillars of our Order firmly stand.
Through all the mighty changes of the past
Arts' rise and fall, war's dread, destructive blast,
Of cities wasted through the lapse of years,
Wealth, pride and glory turned to dust and tears,
Freemasonry retains its just renown
Unscathed by prelates' wrath or bigots' frown ;

The attentive ear receives the instructive sound,
And faithful breasts our myst'ries hold profound,
Transmitted unimpaired from age to age
With scarce a blot to mar our mystic page.

Its ancient origin we proudly boast,
Career made splendid by a countless host ;
Like golden thread in beauty's texture wrought,
It glitters in the fabric of our thought ;
Like Egypt's river o'er its silvery sands,
Has wound its devious way through many lands,
O'erflowing, making fertile from its source,
Countries and nations in its onward course ;
Meeting beliefs with various forms content
And methods wide of civil government ;
To each and all it has itself allied,
But most to those whose duty best applied,
Practiced in virtue, conscious of the right,
Planted in truth, have conquered in the fight.

Nurtured and cherished through a royal line,
We claim in kindred one almost divine,
He of rude garb, abrupt and stern of speech,
Announcing Him whose word he came to preach ;
Justice and Love, — one, Sinai with its wrath,
With thunderings and lightnings in his path ;
The other, Zion, o'er whose sunny slopes
The lustre of eternal daylight floats.

Behold him ! John the Baptist, as he stands
Hard by Bethab'ra's ford on Jordan's sands,

The sacred river flowing at his feet,
Each crystal wave a mem'ry sad and sweet ;
Yon rocky pillar marks the hallowed spot
Where Jacob sleeping, earthly scenes forgot,
Saw Heaven opened, Hope's bright ladder rise,
Angelic hosts descending from the skies ;
That brook which murmurs in its shallow bed
With blood of Baal's prophets once ran red ;
Here, Ephraim's warlike and rebellious horde,
Through Jephthah's cunning, perished by the sword.

The Baptist loved these sacred precincts well,
Choosing their caves and haunts in which to dwell,
Fraternal ties with those who tilled the soil
Gladdened his heart and sweetened all his toil ;
Fondly we claim him, prophet, saint and seer,
Patron and leader of our Order dear.

Tradition also claims with reverent pride
Him best beloved, nearest the Master's side,
He who on Patmos' lone and barren shore
Saw and recorded with such matchless lore
Those visions wrapped in imagery sublime,
Wonder of every age and every clime.

Where clustering grapes in vineyard cool and fair
Exhale their fragrant odors on the air,
Tempting the loiterer with their ripening hues,
He ponders which to taste and which refuse ;
So with the wealth of worth our archives boast
Hard were the task to single from the host

Of names immortal ; all too brief the hour
To chant their virtues, had our muse the power.

But as we meet to-day the past to view,
Greet old acquaintances, old joys renew,
Recalling scenes around the festive board
Pregnant with wit, with mirth and wisdom stored ;
Remembering as the wee sma' hours came
When hand clasped hand in friendship's holy name,
That mirth was stilled and on the ear arose
The plowman poet's song, most fitting close.

Shall we not then one garland weave in praise
Of him who sweetly sang, "Ye banks and braes ;"
List to the murm'ring flow of Afton's stream,
Disturbing not his Mary's loving dream ;
Revel awhile with "Tam the glorious
O'er a' the ills o' life victorious" ?
Yes, Scotia's bard, — we offer at thy shrine
A Brother's tribute, pledge of "Auld lang syne ;"
Fondly will cherish all thy blithesome lays
And crown thy memory with greenest bays.

And thus through aeons past, in every land
Since Israel's king with Hiram's cunning hand
Reared the proud temple of the chosen race,
And cruel murder stalked in holiest place,
Princes and potentates, poet and sage,
Have each enriched our history's brilliant page ;
Passed the dark portal into dawning light ;
Raised from a dreamless sleep to wondrous sight.

Transplanted to our shores the grafted bough
Bore richest fruit, from toilers at the plow
To gifted statesmen, they whose high career
Won them in peace and war a nation's cheer;
Illustrious throng, with Washington to lead
A weaker germ might happily succeed.

To-day a rounded century we mark, —
And as our thoughts in mem'ry backward hark
Most tenderly to them, whose lips, long closed,
Columbian founded, and on us imposed
A loving duty, — o'er their hallowed dust
We pledge anew allegiance to our trust.

Let us who follow, Brothers of the tie,
Advance their standard higher, yet more high;
So if perchance their spirits hov'ring near
Catch fleeting echoes falling on the ear,
They may take up the burden of our song
And all its notes of harmony prolong.

“To thine own self be true and as the night
Follows the day,” when slumbers sweet invite,
“Thou canst not then,” thy life though angels scan,
True to thyself, “prove false to any man.”

Thus, through Polonius, spoke great Shakespeare, he
Whose Argus eye and wisdom's golden key
Saw and unlocked, through his far-reaching ken,
All virtues, vices, passions known to men.

What then is Truth? the question Pilate asked,
We, who in light of centuries have basked
Should know, — the well wherein it lies
Is not too deep to hide from searching eyes
Its matchless purity; trampled to earth,
Like morning sun 't will rise to grander birth;
He who walks by it sees the daylight clear,
For him the cloud and darkness have no fear;
Like mountain landmark to the pilot's eye
Though round his pathway treach'rous shoals may lie,
His point is fixed, his onward course assured,
Safely at last his barque in harbor moored.

For love of Truth, he gains a victor's prize
Who steadfast stands; for it the martyr dies,
And dying wins a more transcendent crown
Than monarch's fame or warrior's renown;
Because he did believe and dared to die
Ere firm conviction he would falsify.

Freemasonry is Truth, and on it rests
All brotherhood and love; its high behests
Obeyed, its actions squared by virtue's square,
Adorn and charm like priceless jewels rare;
By Truth's clear light, divine, it ever glows,
Secure within its walls from outward foes.

Faith, Hope and Charity, — the Godlike three, —
Our simple creed, our sovereign trinity;
Strong Faith in one great Architect supreme,
Blest Hope through which immortal life doth gleam,

Sweet Charity, Gilead's balm in need
Soft'ning the heart through every kindly deed ;
Not trumpet-tongued its work of love proclaims
But sinks its actions in its nobler aims.

We cannot stay the pestilential hand,
Nor bid the raging storm and tempest stand ;
But we can take the victim of the storm
And clasp the arms of mercy round his form ;
And when a cry, " Is there no help ? " is heard,
Or falls on list'ning ear the Master's word,
A Brother's hand gives ready, quick relief,
The waiting sufferer feels the " joy of grief."

The shipwrecked sailor on a distant shore
Bids hope farewell, sees all his voyages o'er ;
Wounded and bleeding on the battle-field
The fainting soldier falls upon his shield ;
Masonic eyes are fixed on either strife,
A Brother's love may win them back to life.

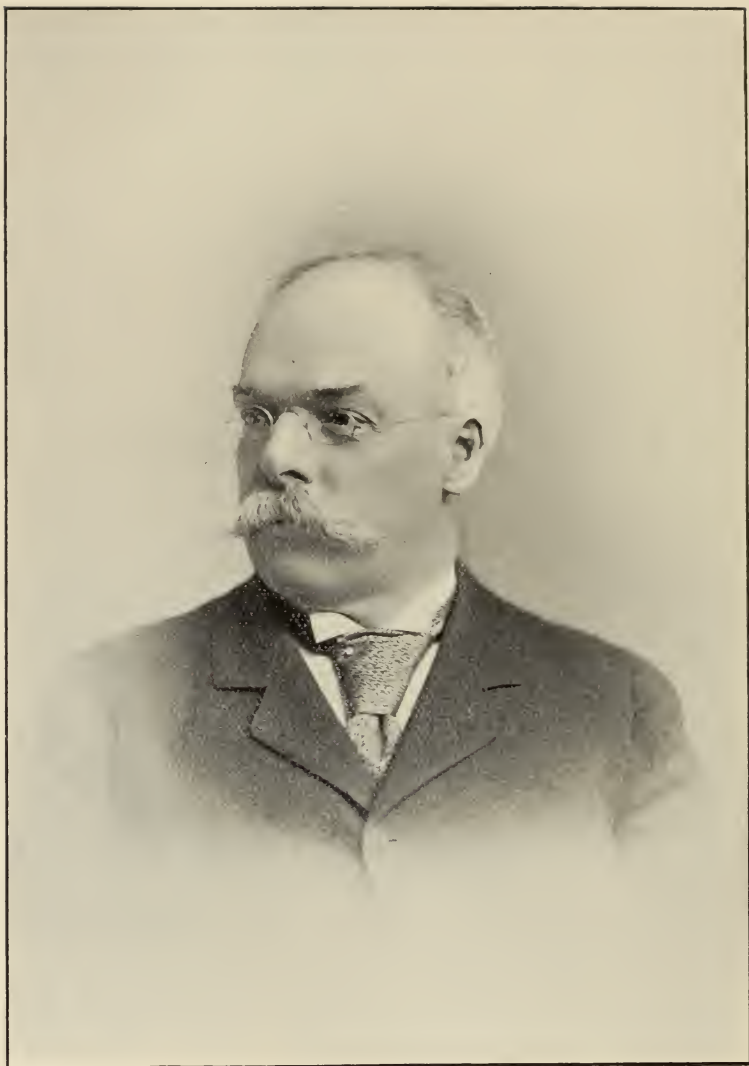
But when all tender care and skill shall fail,
When feeble pulses tell the oft told tale,
When on the pallid brow death's seal is set,
And mourners' eyes with sorrow's tears are wet,
A Brother's voice, entrancing to the ear,
Shall softly whisper, " Courage, Heaven is near : "
Then shall he smile, while all about him weep,
And gently sinking, sleep his latest sleep.

" God's Acre," man's last resting place, shall see
Brethren with bowing heads and bended knee,

Acacia's sprig, emblem of life immortal,
Illumes the entrance into death's dark portal,
Fraternal friendship's lingering farewell
Ere kindred earth fills up the narrow cell.

Thus, Brethren, may we, constant, faithful, true,
These blessed benedictions keep in view,
And ever battling with the storms of life
Fight on, to conquer in each holy strife ;
That when the trumpet peals along the sky
And all that's earthly shall dismantled lie,
We may at our Grand Master's feet lay down
Our battered armor, and receive our crown
In that Grand Lodge whose canopy of stars
No lapse of time or fell destruction mars.



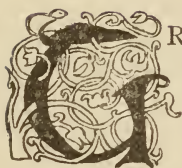


RT. WOR. E. BENTLEY YOUNG,
D. D. G. M., CENTENNIAL ORATOR.



THE CENTENNIAL ORATION

BY RT. WOR. E. BENTLEY YOUNG



REAT events in the history of communities are generally commemorated by public observances of one kind or another, designed to appeal to the sense of admiration within us for what is ennobling and beneficial to humanity. Far distant be the day when the anniversary of our birth as a nation will cease to be observed. When that time comes, if ever it does, the country we now know and love will have lost its prestige among nations of the earth. Some deplorable disaster will have taken place to wrest from it the proud position it now occupies, and make it subject, perhaps, to some foreign power. So long as it exists, however, the day that first saw its birth as a nation, free and independent, will be commemorated. Orations will be delivered in honor of the fact ; parades will celebrate it ; and joyous acclamations be the order of the day, to keep alive in the hearts of the people

sentiments of loyalty and devotion to the flag, which, waving in God's free air, tells the story of our independence and greatness as a republic.

So, too, is it with the lives of individuals. Every man has his days of special interest and endearment in the course of the year; days that bring vividly to mind some epoch in his life; some event around which cluster the fondest and most tender remembrances of his experiences. When such seasons approach, how strongly come back the old associations. With what fervor and enjoyment are the exercises of the occasion entered into; and, when all is over, how cheerfully are the duties of life, be they never so onerous or exacting, again assumed.

And this is likewise true, even if the occasion be a sad one; for no anniversary can be so depressing in its influence that it does not bring to mind some pleasing reflection and consequent joy. It is only in this way, by reviving his interest in and knowledge of what was once a vivid reality, that one appreciates the growth and development which have taken place in the course of time.

The world moves on. Mankind is improving, gaining a more perfect mastery over nature's ways, and consequently enjoying what at one time was unknown in the realm of luxury and refinement. He is also growing better; more mindful of his brother man: more careful to minister to his wants and promote his happiness.

These truths, evident enough to the thoughtful mind, are sometimes forgotten in the rush and whirl of life's activities. Anything that assists in keeping the memory of them alive is certainly worthy of cultivation. Among such agencies are anniversary occasions. The exercises they suggest cannot but be productive of good, and they are consequently very generally observed.

The Masonic institution is now, and has been for many years, commemorating the early events of its history by observances of various kinds. Made up of different associations, the interesting features of its early existence are brought to light largely through the celebration of the anniversaries that occur in connection with such organizations. Thus are called to mind not only what the institution is in itself, but also what has been accomplished through its ministrations.

Any society, worthy of the respect and confidence of the world, must have some purpose in view, some object to accomplish, if it would be perpetuated. Freemasonry has existed in one form or another for centuries. Its early history may be clouded in the mists of doubt and uncertainty, but that it did exist at a very early date cannot now be denied. Its foundation stones are brotherhood and mutual relief. In theory, it seeks the good of man without the intervention of any dogmatic teaching; it brings its members into intimate relations with each other, and, while tolerating differences of opinion on speculative questions, seeks

to inculcate the most exalted sentiments that have grown out of the reflections of the world's great philosophers. It lays no claim to originality in its ethical teaching. Like other moral codes, it has incorporated whatever has seemed best fitted to promote man's highest development, till to-day it may fairly claim recognition among the prominent benefactions of the world.

It would be interesting to review the writings of the Masonic scholars who have devoted their time and energy to the task of seeking the origin of Freemasonry. Many are the opinions advanced as to the relations of the mysteries of Egypt, India, Persia, and later on of Greece and Rome, with those of our own time. Can connecting links be found all along the path of history from those early days to ours? Probably not. And yet there is a strange fascination about those early observances which excites the enthusiastic admiration of the Masonic student. Many a page has been written in elucidation of their purport; many a discovery been made as to the significance of the Eleusinian, Samothracian and Mithraic rites, and their possible connection with Freemasonry.

The science of symbolism, if such it can be called, was remarkably developed in the early days of history. The poet says:—

“All things are symbols; the external shows
Of Nature have their image in the mind,
As flowers and fruits and falling of the leaves.”

No wonder, then, that man delighted to picture his speculations by hieroglyphical representations. What they signified to the inventor may not be fully known in modern days. Earnest inquiry and careful study, however, have dissipated much of the mystery enveloping them.

The Jews, in their system of Theosophy, called the Kabbala, resorted to symbols to express the results of their speculations. The Kabbalistic tree is a well-known representation of the speculations of the Jewish thinkers of that school.

The world's great scholars have always devoted much of their time to the consideration of the nature and attributes of God. The conclusions reached by them show a remarkable growth into a clearer and more definite conception of what God is in His infinity. The Kabbalist believed Him incapable of comprehension or description. He was a Being having no will, no desire, no intelligence, no action. These are qualities of finite beings. Ten intelligencies sprang from Him by which the universe was influenced or controlled, such as wisdom, intellect, grace and power.

Pythagoras, whose name appears in our ritual, at a later period believed in a controlling principle, invisible, incorruptible, pervading all things, which the mind only could be taught to comprehend. His moral teachings, however, were greatly in advance of the teachers who had preceded him. With him the will must be disciplined into obedience. Temperance, silence and

self-restraint must be cultivated. From his teachings in regard to numerical harmony, at his celebrated school at Crotona, may be traced the reverence for numerical association known among us to-day, not only in Freemasonry but in the common walks of life. Still later, Socrates, the philosopher, taught his disciples at Athens. With him, symbolism became less prominent as a means for representing speculative ideas. An eminent authority says that the celebrated Athenian "investigated universals, seeking ultimate grounds for conviction, in order to establish moral principles on a firm basis." His disciples were taught to believe that their growth in morality would largely depend upon their own personal convictions, and the decisions they might make in consequence of them.

Thus history teaches that higher and grander conceptions of man's powers and destiny have taken possession of the world's great thinkers as time has advanced. Man has always believed in some sort of Supreme Influence, some mighty Power which overrules the world. He has invested Him with attributes of wisdom, justice, truth and love. By the use of terms such as these he has endeavored to form an adequate conception of God. Alas! how imperfect his conception after all, for it has been said, "a God alone can comprehend a God." To find a name applicable to Him has been a source of long continued investigation. To know God was, with the ancients, to know His name. To be familiar with all that is implied in

its pronunciation, in its written characters, was to understand the essence of God. This was the one thing that distinguished the initiate into many of the mysteries of ancient times from the world about him.

The Jewish high priest, on the great Day of Atonement, pronounced the name of God as received from Moses, but under such circumstances as to preclude its perpetuation. Speculation for a long time was rife among the Jewish scholars as to what it really might be. In this desire to know the true name of God have we not the key to some of the early mysteries of Judaism, and possibly of other nations ?

Whether this be so or not, it is evident that man was beginning to give up his deification of the forces of nature, to become more conscious of the truth that God is not many, but one, and to gain a proper conception of the powers and attributes essential to His completeness. Organizations were formed for the purpose of gaining knowledge in this direction. They assumed the guise of secrecy, the better to protect themselves and impress the world about them with respect for the wisdom and learning of their members. Primarily designed to instruct and improve their initiates, they degenerated in their purposes as time went on. Personal influences interfered with the realization of their original intentions, and, in some instances, they were basely prostituted to unseemly practices. Even the Eleusinian mysteries, so attractive to the lover of the curious in history, are not free from the

suspicion of immoral influences upon their devotees. The interest that centred in them, however, as evidenced by the throngs of people which assembled to witness their public processions in honor of Ceres, from Attica to Eleusinia, testifies to the effect of the organization upon the populace.

To claim for secret societies sinister motives is not necessarily justified by a study of their origin, nor is it justified by what is true of them to-day. The idea of secrecy is as old as society itself. It has always been, and is now, simply a bond by which a company of individuals is united for some distinctive purpose. Granted that history shows the purposes of such societies, in some instances, to have been bad, there is still abundant evidence to show that from the earliest times to the present, good has been the ulterior aim in the foundation of scores of them.

Freemasonry is a secret institution only so far as it is necessary to protect its existence and provide for its perpetuity as such. The generally accepted belief that it grew immediately out of the working guilds of the middle ages accounts for the term "operative," originally applied to it. If, at first, its members were engaged in the actual construction of the magnificent church edifices that still beautify the continent of Europe, and were able through their genius to design and carry to completion the structures the modern architect would fain equal or excel, we may well be proud of our progenitors, and delight in the fact that

we are Masons. Operative no longer, however, in our profession, we assume the term "speculative" as applicable to the purpose and scope of the society as now existing.

Speculation implies reflection and study on the part of him who speculates. If that reflection and study are exercised for the benefit of humanity, they become Freemasonry when associated with the element of secrecy. Established on this basis, the magnificent structure has arisen of which we are so proud to-day, magnificent because of its vast membership, because of its professed principles, because of the support it receives from those who are recognized as among the greatest and best in the land.

To account for the position Freemasonry now occupies, it should be studied in comparison with other widespread systems of voluntary association. They and it, alike, are existing to-day because they recognize certain inherent characteristics of human nature. Man is a social being. He is devotional, sympathetic, aesthetic, ceremonious. Freemasonry recognizes all this; shapes its observances to satisfy such characteristics; and having thereby won the attention of the initiate, leads him on into paths of greater development.

The opponents of secrecy justly claim that all men are brothers; that the golden rule is sufficient to insure the highest possible good. They argue that secret organizations are not needed because the Church is

universal and all-sufficient. No one will presume to deny the claim that the golden rule, generally observed, will perfect the world. Till that time comes, societies designed to add to the aggregate of good in the world should not be condemned. Is a Mason less inclined to aid his fellow man because he is a Mason? In fact, is it not true that he responds to the calls of charity, even when made by the Church, just as promptly as if he did not belong to the fraternity? It may be fairly claimed that his interest in humanity is all the greater on account of his Masonic affiliations. Certainly, he cannot be true to his profession if he neglect any call made upon him for the relief of distress.

Masonry teaches unselfishness; encourages kindly ministrations of sympathy, and is in full accord with the most advanced sentiments of devotion to the cause of charity. Charity, however, is but one of the many virtues taught by the institution. It seeks to cultivate the noblest impulses in man, to foster in him the highest and most complete intellectual and moral development.

The range of moral teaching in the Masonic ritual is probably as comprehensive as that of any similar organization. One sometimes wonders at the terse and emphatic sentences which make up its lectures. The type of instruction given therein is of the purest character.

The divine Teacher, when on earth, said: "Blessed are the pure in heart, for they shall see God." Ma-

sonry re-echoes the sentiment. "Purity of life and conduct" are pronounced "essentially necessary to gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides." The divine Teacher also said: "According to your faith be it unto you. These things I command you, that ye love one another." Masonry likewise inculcates "faith in God, hope in immortality, and charity to all mankind." It adds that "faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave to the boundless realms of eternity."

But this is not all. "Sympathy and relief for the distressed" are pronounced a duty; "truth, as a primary motive for action," is exacted; "temperance, as necessary to free the mind from the allurements of vice," is encouraged; "prudence, to regulate one's life according to the dictates of reason," is advised; "justice, by which every man receives what is due him without distinction," is enforced; reverence for the Supreme Ruler of the universe, symbolized by "the blazing star of the mosaic pavement," is inculcated. These, with many other teachings, are presented to the mind of the novitiate as he pursues the path leading to Masonic light and the fruition of Masonic development.

The character of the men identified with the institution speaks for its purposes. Within its folds are numbered men of sterling worth; men actuated by high motives; men imbued with elevated conceptions

of the needs of humanity. Such are not likely to continue long in affiliation with a society whose principles are not pure and exalted. Washington, Franklin, Warren, Garfield were Masons,— patriots all of them, whose memory will be perpetuated so long as love for the heroic and noble in character and deed shall hold sway over the minds of men. They were not ashamed of their profession as Masons, but were actively identified with the institution.

Freemasonry and patriotism were closely united in the struggle for liberty in the early days of the Revolution. The leaders of the opposition to the tyranny of the mother country were in many instances Masons. They were united to one another not only by love of liberty and the sense of justice, but by the strong bonds of fraternity; and through those bonds they were drawn together in especial sympathy and co-operation in their efforts to secure liberty and self-protection.

What a record our late civil war can show in proof of the loyalty of Masonry to the flag, and the value of the institution in the hour of need! Whose heart has not been thrilled with emotion while listening to the stories of lives saved, of relief administered, of kindly consideration extended through the instrumentality of Masonic relations? Even the feeling engendered by opposing interests in the war were, in many instances, overcome through the ties of brotherhood. Many a prisoner owes his escape from prolonged suffering and

possible death to the regard excited into action by a remembrance of Masonic obligations. Who shall say that to be a Mason is wrong when such ties break down the barriers of contention and political hatred?

Freemasonry has experienced violent and jealous opposition. Misrepresentation and calumny have menaced its existence; but through the steadfastness of its friends and the enduring effects of its principles it has survived the storms of faction. Like a mighty ship that has successfully breasted the tumultuous waves of mid-ocean, and now moves on serenely to its port of peace, Freemasonry has overcome the violent opposition of its enemies, and pursues its course in fulfillment of its destiny. It has lived to see its opponents silenced, its integrity vindicated; to see its true position among the beneficial agencies of the world recognized. Its friends have nothing to fear so long as justice and fair-dealing prevail among men.

And so it must ever be. The designs of an all-wise Father will in the end obtain. The mighty empire of Rome sunk into comparative insignificance because it failed to conform to the far-reaching intentions of an overruling Providence. Freemasonry has not failed, nor shall it fail, so long as it maintains its true position, and adheres to its principles. All over the land, temples are being erected in its honor. Thousands enter their portals to engage in its deliberations, participate in its ceremonies, and enjoy its festivities. Within the walls of its Lodge rooms the cares of life

are forgotten; the distinctions of the world are unknown; fraternity and sympathy are cultivated; the sublime and impressive effects of a beautiful and instructive ritual are experienced; music, with its elevating and purifying influence, uplifts the soul. He who is subjected to such impressions is renewed and invigorated in body and mind, and thereby better fitted to encounter the cares and perplexities of life.

Columbian Lodge has again and again impressed its membership in this way. The bonds which unite its Brethren are of the strongest character. Its beautiful and effective ceremonials have delighted and entranced its constituency from month to month. Grand old Lodge, with a history abounding with a fascinating interest, with a membership unsurpassed in character or integrity!

Truly, Brethren, we may rejoice in the fact that representative men from all the walks of life have been and are numbered with us. Hundreds have gone to their rest who once were active at our communications, whose cheering presence imparted to us an inspiring influence that continues with us to-day. Hundreds remain to perpetuate the Lodge and testify to its attractive observances.

Is a mother happy in the knowledge that her children are respected and useful in the world? Then again is Columbian happy. Three Lodges trace their descent from her. They are with us to-day to participate in our festivities and extend their congratulations.



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MEMBERS' ROOM, COLUMBIAN.

By the courtesy of the "Bostonian Publishing Co." the Committee of Publication are enabled to show an interior view of "Room 30," as it was before its desolation by the Fire of September, 1895. The portrait on the right is that of our Bro. John H. Collamore; on the further wall is that of Bro. Snelling Powell, (Charter Member); at its left is a photographic group of the Masonic members of the Honourable Artillery Company of London; on the side-board at the left are seen the old Pitchers presented by Bro. Horace Collamore in 1819, and the Ballot-box. The Album of Members' Photographs lies on the table beneath the mirror in the corner. Many other portraits and relics of Masonic and historic interest hung upon the walls. Here the Centennial Committee of 1895 held its meetings.

Revere, in 1856, took her departure from the parental home and went forth into the arena of Masonic activity to carve for herself a place on the tablet of fame. Proud, indeed, is Columbian of this, her child, whose career has been an uninterrupted success since first she said "Good-bye" to home and mother.

Aberdour, named in honor of Lord Aberdour, Grand Master of the Grand Lodge of Scotland, set out in 1860 on her successful career. Never has Columbian experienced aught but pleasure in watching the growth and development of this, her second child.

Eleusis, in 1865, ambitious to rival her older sisters in winning the plaudits of the Masonic world, passed over the threshold of home and out into the realm of emulation. She, too, has gained renown. No fairer child ever attained distinction in the Masonic Brotherhood. With all these, her children, occupying prominent positions on the roll of Lodges which constitute the jurisdiction of Massachusetts, Columbian cannot but be happy in reflecting upon the past, and the story it has to tell. She may well exult, in the words of Burns : —

"Thy daughters bright thy walks adorn,
Gay as the gilded summer sky,
Sweet as the dewy milk-white thorn,
Dear as the rapture thrill of joy."

Columbian, humble in her beginning, has now assumed proportions that promise another century of

continued existence. The interested student recalls with no little pleasure the circumstances under which the Lodge sprang into being. In the town of Boston, noted then, as now, for the integrity and mutual regard of its citizens, an inconspicuous association known as the Columbian Society was in existence. You have listened to the story of its development into a Masonic Lodge. You have been told that Paul Revere, the hero of Revolutionary days, the warm-hearted lover of liberty and justice, found time to care for the welfare of the Masons of Massachusetts. His deeds have been immortalized in song and story. His midnight ride, told in undying verse by our gifted poet, has made his name a familiar household word. Old and young alike love to dwell upon the story and speculate upon the details of the daring adventure. Genius in the art of engraving on copper, quick to adapt himself to the demands of his times, whether in making powder or printing paper money for the Continental people, Paul Revere was more particularly distinguished for his activity in prosecuting the war for independence.

His career as a Mason is likewise full of interest. In the Green Dragon Tavern, where he first saw Masonic light, he met his patriotic Brethren in secrecy to devise means for impeding the operations of the British, then in possession of the city. Masonry and patriotism were identified in his person and in those of his compatriots who met him in retirement. Throughout the war, in which he figured for a time as

Lieutenant-Colonel, he found leisure to devote to the development of Masonry. Actively identified with the Massachusetts Grand Lodge through his official relations to that body, he, in 1794, became Grand Master of the united Grand Lodges, and in virtue of that position issued a Dispensation for the creation of Columbian Lodge, one hundred years ago to-day.

This is the event we celebrate. This is the event to which we would call the attention of the Masonic world in these our ceremonies. We rejoice in the fact, and raise our paeans of praise to the Almighty Father that He has unceasingly showered His blessings upon us throughout this long period of our prosperous life. We rejoice that the seeds of Freemasonry, planted in that lowly society, and nurtured by the skilled hand of Paul Revere, have grown into the thrifty and luxuriant tree which spreads its far-reaching limbs in loving benediction upon its membership, scattered to the remotest ends of the land.

But even while we rejoice, we realize the fact that there are duties to be performed which require careful attention. Freemasonry is not designed to afford amusement and instruction simply to its adherents. It stands for something nobler and better. Its emphatic teachings, which exemplify the relations of man to God and the consequent duty one owes to his fellow-man, must be made manifest in action or the purpose of the institution fails. To quote from the immortal Declaration of 1831, "Every citizen who

becomes a Mason is doubly bound to be true to his God, to his country, and to his fellow-man. He must be a quiet and peaceable citizen, and act according to the dictates of his own conscience in matters of religion and politics."

When the storm of Anti-Masonic excitement swept over the land, it is pleasant to know that members of Columbian, imbued with the spirit of steadfast devotion to truth and right, calmly and resolutely signed the Declaration which ultimately did so much to pacify the bitter feeling existing in the land. Troublous times they were indeed, when to be a Mason meant sacrifice of personal comfort and friendly relations. Political feeling was at its highest pitch. So intense was the excitement as to lead to the nomination of a candidate for President pledged to the suppression of the Order altogether.

Columbian Lodge took an uncompromising stand at the time in support of Freemasonry; held her meetings regularly, and thereby evinced her determination not to flinch in the fight waged against the life of the institution. To be true to one's convictions at all times requires courage. That courage was hers. Froude says: "Courage is on all hands considered an essential of high character." Shakespeare also tells us: "Fearless minds climb soonest unto crowns."

Columbian has always proved true to the demands of the occasion. When called upon to speak out in defence of some question affecting the welfare of the

institution or the reputation of individuals, she has never hesitated. Her purpose has always been, and continues to be, the maintenance of purity, the condemnation of wrong, and the advocacy of the fundamental principles of Masonry.

It is interesting to note on how many different occasions the Lodge has been entertained by lectures and discussions pertaining to questions affecting the rights of man or the purposes of Freemasonry. As far back as 1804 the Lodge began to give attention to formal addresses by distinguished Brethren. From that time to the present she has continued the practice of listening to speeches of an instructive character. Especially during the Anti-Masonic period were instructive lectures given to occupy the evenings and to keep the membership united. In those troublous times peace and harmony prevailed in the Lodge-room ; conflict and angry discussion obtained without. The Brethren were content to wait till the storm should cease and better judgment gain possession of the minds of men. Like Dante, in La Penita, they found rest and peace. Byron sings of the secluded grove which Dante loved so much :—

"Sweet hour of twilight,—in the solitude
Of the pine forest and the silent shore,
.
How have I loved the twilight hour and thee!"

So gained our Brethren, in their retirement, strength and resolution for the world's disturbances. We, their

successors, animated by the example of their loyalty, like Elisha of old, take up the mantle of their good deeds, and move on to do and dare in the right. Under the inspiring influence of wise and enthusiastic leaders, we press forward in the vanguard of the Masonic army. Superstition and jealousy are the only foes we encounter. The armor we use is the sword of truth, the shield of faith, the breast-plate of purity.

King Henry IV, of France, in the years of his Protestantism, while struggling for the throne, was noted for the generosity of his nature and the winning influence of his sympathy. When the battle of Ivry was impending, he said to Schomburg, his lieutenant, whom he had offended: "I hurt your feelings. I can't bear to take away the honor of a brave and honest gentleman like you. Pray forgive me and embrace me." Schomburg replied: "The other day, your majesty, you wounded me; to-day you kill me." Schomburg was won. He went forward to do for the king, and died in the ensuing battle.

King Henry's valor was an inspiration to his soldiers. Passing in front of his own guard on the eve of battle, he exclaimed: "Comrades, if you run *my* risks, I also will run yours. I will conquer or die with you. If you lose your standard, do not lose sight of my white plume; you will always find it in the path of honor, and I hope of victory too." Kindness and valor carried the young king through to success and on to greater achievements. Qualities such as these must

be ours if we would maintain our true place in the world of Freemasonry, — kindness, which regards the rights of a brother man ; valor, which incites to action in the hour of oppression.

And now, our story told, our ceremonies complete, we go forth into the night. We look up into the wide expanse overhead, and see the unnumbered stars moving in quiet majesty across the sky. They glisten as if beckoning for some token of recognition. Beautiful Arcturus is there. Regulus and Denebola send out their brilliant gleams into the night. Spica, of the Virgin, arrests the eye. The Scorpion, with its red-hearted Antares, moves into the southern horizon. Near the zenith the Northern Crown rides slowly on, as if inviting the denizens of the earth below to be up and doing, and thereby win one of the many crowns set among the jewels of God for those who serve Him best. We exclaim in admiration :—

“Ye quenchless stars so eloquently bright,
Untroubled sentries of the shadowy night,
• • • • •
How sweet to gaze upon your placid eyes,
In lambent beauty looking from the skies.”

The round, full moon anon appears, and moving serenely on in the effulgent splendor of her course, puts out the stars and sends them one by one, as 'twere, to sleep, —

“The sacred queen of night,
Who pours a lovely, gentle light
Wide o’er the dark, by wanderers blest,
Conducting them to peace and rest.”

How peaceful the scene; how suggestive of reflection! In the wide expanse, behold a type of mortality waiting for light. The stars, so beautiful in their brightness, are the Lodges of our Fraternity, vying with one another in brilliant rivalry to add to the sum of human happiness. Columbian is among them, her lustre as undimmed as Arcturus, her glory as untarnished as Regulus, her existence as lasting as Spica. No baleful Scorpion shall wrest her from her proud position. The Crown above shall urge her on to greater and better deeds than yet are hers. “The moon, pale empress of the night,” obscures the stars only to tell of the greater splendor that from

“The sun, centre and sire of light,”

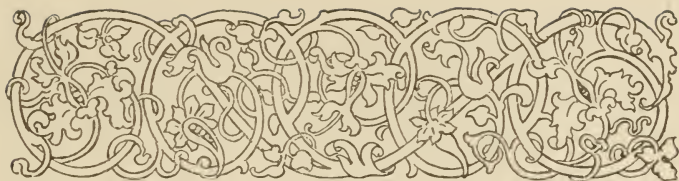
proceeds. Obscured the stars ’tis true, but still they shine, and by their radiance augment the glorious light that animates the world,—the majestic sun, type of the merciful,

“Inspiring God! who boundless Spirit all,
And unremitting Energy, pervades,
Adjusts, sustains, and agitates the whole.”





WOR. ALBERT A. FOLSOM,
CHAIRMAN CENTENNIAL COMMITTEE, TOASTMASTER.



THE BANQUET

ON THE

CENTENNIAL OF THE FIRST MEETING



THE first Meeting of Columbian Lodge under Dispensation was held, as has been mentioned elsewhere, on Monday evening, June 22, 1795. In arranging for the celebration of our Centennial it was decided to commemorate this event separately from the anniversary of granting the Dispensation, and a Special Communication was called by the Worshipful Master for Saturday evening, June 22, 1895, in Odd Fellows' Hall, on the corner of Berkeley and Tremont Streets, Boston, for its due observance.

Early in the evening the Worshipful Master, his Wardens, and their wives, held a Reception for the Brethren of the Lodge and invited guests, in Berkeley Hall, one of the lower rooms, where a half hour was pleasantly spent. A procession was then formed

which moved to the large Banquet Hall, in which the tables had been set for five hundred, and nearly every seat was occupied. On an elevated platform in the symbolic East were the Worshipful Master, with M. W. Grand Master Holmes and Bro. Edwin U. Curtis, the Mayor of the city, on his right, the Masters of Revere, Aberdour and Eleusis Lodges, and other guests ; on his left, Rt. Wor. S. Lothrop Thorndike, Deputy Grand Master, the Grand Wardens, Wor. Bro. Wm. B. Fowle, our oldest living Past Master (though no longer a member of the Lodge, having removed from Boston), Wor. Bro. Rodocanachi, a former member of Columbian and a Past Master of Eleusis, Bro. Gardner M. Jones, one of the Wardens of Essex Lodge, and others, were seated. His Excellency the Governor of the Commonwealth, Bro. Frederic T. Greenhalge, who had been expected, was unavoidably detained, but was represented by the Secretary of State, Hon. Wm. M. Olin, Junior Deacon of Columbian. Every Brother was allowed to bring with him a lady, a privilege which was evidently appreciated, if one might judge by the large number present of wives, sisters and daughters, in evening dress, who gave a special charm to the occasion. The tables were decked with flowers, brilliant with light and beauty, and laden with the delicacies of the season. The Lodge and its guests having taken their places, the Divine blessing was invoked by the Chaplain, Rev. Bro. Prescott, and the Banquet was served.

The Banquet Hall was tastefully decorated with flowers and garlands, and an orchestra, under direction of Bro. Thomas M. Carter, enlivened the evening with musical selections.

After the Banquet Wor. Bro. Bush requested the attention of the company, that they might listen to some of the distinguished Brethren present, and in welcoming the guests he said:—

Most Worshipful Grand Master, Brethren and Friends:—Once again, in the name of Columbian Lodge, it is my privilege to greet you. Two weeks ago we commemorated the hundredth anniversary of the Granting of our Charter; to-night we celebrate the Centennial of our First Meeting, and as Worshipful Master, I welcome you here.

“This night we dedicate to fair content and you. None here we hope, in all this noble bevy, has brought one care abroad: We would have all as merry as . . . good company, good cheer, good welcome, can make good people.”

The success of our re-union has, in a large measure, been due to the untiring labors of the Chairman of the Centennial Committee, whom I have the pleasure of introducing to you as the Toast Master of this occasion, Wor. Bro. Albert A. Folsom.

Wor. Bro. Folsom announced the regular toasts for the occasion in order.

FIRST REGULAR TOAST.

The Most Worshipful Grand Lodge of Massachusetts.

The Worshipful Master :

Brethren and Friends :— The Most Worshipful Grand Lodge of Massachusetts has always been blessed in having Grand Masters who have had the confidence of their Brethren. In looking over the portraits which adorn the walls of Sutton Hall, we find those of many who have held positions of honor, trust, and responsibility. Yet in all that array of talent there is not one who has exhibited more administrative ability, more ardor and zeal for the Order, than has been displayed by our present Grand Master. I have the honor of presenting Most Worshipful Edwin B. Holmes, Grand Master of Masons in Massachusetts.

RESPONSE OF M. W. BRO. HOLMES.

Most Worshipful Bro. Holmes was heartily cheered on rising to respond. He said :—

Worshipful Master, Ladies and Brethren :— I congratulate Columbian Lodge upon the arrival of this one hundredth birthday. I bear to you, Brethren, the cordial greetings of the Grand Lodge of Massachusetts upon this occasion, and would express the wish of that body that Columbian Lodge may continue its prosperous career during all the years to come.



M. W. EDWIN B. HOLMES,
GRAND MASTER, 1895.

In the lives of nations a century seems short, but to us this evening, looking back over the century just passed, it seems long. The last one hundred years cover the most prodigious development of our country, the no less development of our Order. Four millions of people have become nearly seventy millions; a few Masonic Lodges have become thousands. A few Freemasons have become nearly a million, and the Columbian Society of Master Masons, few and faltering at first, has become Columbian Lodge with its large and unfaltering membership, including, between its Dispensation and to-day, a great array of Brethren, and a history replete with interest and instruction.

I congratulate you upon the possession of the original Charter granted by the Grand Lodge, which bears the signature of that sterling patriot, Paul Revere. We know that he was not a commander like Washington, not a man of learning like Warren; but he was the equal of either in those qualities which constitute a fearless and zealous patriot.

It is worthy of especial mention, that, during the dark days when the cyclone of Anti-Masonry swept over this country, Columbian Lodge retained its Charter, continued its meetings, and was constantly loyal to the Grand Lodge. Another historical fact is, that Columbian has given of itself for the formation of three Lodges, — Revere, Aberdour, Eleusis, — Lodges not unworthy, I trust, of their worthy ancestor. Of the first of these, Revere, I have the honor to be a

member, and therefore claim a kinship to Columbian Lodge.

Columbian Lodge to-night can look back upon a career honorable and successful ; a history resplendent with generous and thoughtful deeds. Suffering Brethren on land and sea, heroic spirits in the hour of danger, have been the recipients of its Masonic acknowledgments, and Brethren far and near, overwhelmed by fire or flood, suffering from want or ravaging disease, have tasted the sweetness of Columbian charity. Such a career dwarfs the boasted munificence of more pretentious giving, and exemplifies the precept of not letting the right hand know what the left doeth. Such work shines on Columbian's historic page. Such work gives strength and long life. Such work is storing up riches where fire doth not consume, and rust doth not destroy.

Throughout the century there have been many honored names upon the roll of Columbian Lodge, names of Brethren prominent in the various walks of life, who have exemplified in their lives the principles of our Order. Such men give perpetuity and honor to our institution ; such men are the need of every Lodge in every place, in every generation, — men whom “the lust of office cannot buy ;” men whose principles are not for sale ; men to whom right is more than success ; men who say by their lives,

“ That mercy I to others show,
That mercy show to me.”

Worshipful Master, I desire to congratulate you and Columbian Lodge upon the successful conclusion of this Centennial Anniversary, and beg that you will accept my best wishes for the future prosperity of Columbian Lodge.

SECOND REGULAR TOAST.

“The Day we celebrate.”

One hundred years ago to-day, this Lodge received the right
To make, of all men good and true, Sons of Masonic light ;
How meet upon the level, teach ; how part upon the square ;
How feed the poor, the naked clothe ; how dry the widow's
tear.

And though a century has fled since first those tools were
plied,

The covenant our grandsires made has never been belied ;
We are meeting on the level yet, and parting on the square,
And still Columbian's altar burns, though past her hundredth
year.

The orchestra played “Hail, Columbia,” and then
Worshipful Bro. Bush responded to the sentiment, as
follows :—

RESPONSE OF WOR. BRO. BUSH.

Worshipful Brother Folsom, Most Worshipful Grand
Master, Brethren and Friends :—It is a novel experi-
ence to address a Masonic gathering after a banquet,
and have the atmosphere as clear as it is in this hall.
The elimination of the usual incense offered at such

times is a change which is pleasing to me, and as its non-production on this occasion is, I suppose, due to the presence of the ladies, I for one, think it would be well to have them with us at other times; and this would be no innovation, for in the records of our Lodge as quoted by our Centennial Historian, numerous accounts are given of meetings graced by ladies, there having been eight such gatherings chronicled by Rt. Wor. Bro. Marvin in his address. Many present remember the last occasion, which was in 1884, when Rt. Wor. Bro. Young was installed, and Solomon in all his glory was not arrayed as was the Temple on that memorable evening. The presence of "the nearly connected ladies of the members of the Lodge" is so pleasant to us, that I promise them that I will endeavor to have my successor next year give them an opportunity to join with us at, or after, one of our Quarterly Communications.

As Worshipful Master, I am called upon to respond to the sentiment given by the Toast Master. I wish that this duty had fallen into other hands, since I am more accustomed to practice than to preach.

We are assembled here to celebrate the centennial anniversary of the first meeting of our Lodge.

"Little of all we value here
Wakes on the morn of its hundredth year
Without both feeling and looking queer.
In fact, there's nothing that keeps its youth
So far as I know, but a tree and Truth."

So has written one of Boston's poets. As truth is an essential element in Masonry, Holmes (not *our* Holmes, but Oliver Wendell) must have had us in view when he wrote these lines.

To respond for Columbian Lodge is no easy matter ; her actions have generally spoken for themselves. I must necessarily, therefore, give facts which are known to many of you. The Dispensation was granted June 8, and our first meeting was held June 22, 1795, when the recommendation to the Grand Lodge that James Eaton and John Rittenhouse be the Wardens was approved, and the organization of the Lodge was completed. Heard's History gives the list of officers as follows : —

Jos. Churchill, Worshipful Master ; Jas. Eaton, Senior Warden ; John Rittenhouse, Junior Warden ; Sam'l Hayden, Treasurer ; John Coles, Secretary ; Snelling Powell, Senior Deacon ; Jas. Dodge, Junior Deacon ; Nicholas Kindness, Senior Steward ; Thos. Leatham, Junior Steward ; John Jones, Tyler.

After the organization was completed, the Lodge was opened on the first degree in Masonry, and upon being called from labor to refreshment, the R. W. Master gave the toast "The Most Worshipful Grand Lodge of Massachusetts, with all the honors." The Lodge was then opened on the second degree, and when the Lodge had retired from labor, the R. W. Master gave the second toast "The Columbian Lodge of Boston."

As we are celebrating the centenary of that first meeting to-night, we have followed in the foot-prints of our founders in the toasts offered, and quoting the words of our Historian, I repeat that "we, their successors, here assembled, at the beginning of our second century, in the presence of the Grand Master and officers of the Grand Lodge and this goodly company of Brothers and fellows, renew the loyal sentiments which echo down down to us through a hundred years, and wish health and prosperity to the Grand Lodge of Massachusetts."

Our Historian has told us of the various meeting-places of our Lodge during the century, and that our gradual movement southwards has only been in accordance with the growth of the City. Our old halls were Concert Hall, on Court Street; the Long Room, in the Green Dragon Tavern; Columbian Hall and Masons' Hall, on Market Square; Exchange Coffee House; the Old State House; Washington Hall; the old Masonic Temple; Nassau Hall; Winthrop House; Thorndike Hall; and our present one.

There has hardly been a public event in our city, in which Masons have joined, during the century, in which our Lodge has not taken part; all of these occasions have been so graphically depicted by Brother Marvin that I need not further allude to them.

In the government of the Grand Lodge, our influence has been felt, and on the walls of Sutton Hall, where hang so many portraits of our Grand Masters,

are pictured faces and forms of those who have once filled the Master's chair in Columbian Lodge. Of our Past Masters, Jenkins, Flint, Heard, and Coolidge, have been honored by an election to the office of Grand Master, while Winslow Lewis, Jr., and Richard Briggs, were both raised in our Lodge, and Dean and Randall, who were in a like manner honored, were members. Brothers Chandler and Greenleaf have been honored in a similar manner by other jurisdictions, and among our Honorary Members to-day we are proud to include Rt. Wor. Bro. Rowe, Past Grand Master of Connecticut. In every other office, whether elective or appointed, Columbian has had a representative in the Grand Lodge, as is demonstrated by the cases of our Historian and Orator, the former being the last one of our members who was honored by an election, having been chosen Senior Grand Warden in 1885, and as such is a permanent member of the Grand Lodge, while Rt. Wor. Brother Young has been appointed District Deputy Grand Master of the First Masonic District, and as such, has all the older Lodges in Boston under his jurisdiction.

The far-reaching influence of our Lodge in Masonry can hardly be estimated. We have received letters concerning this festive occasion from all parts of the country, from Maine to California, and also from beyond the Atlantic. Those who in their youth joined with us, and from business or other calls have gone from us, though affiliated now with other Lodges,

yet keep a corner of their hearts warm for Mother Columbian, and indirectly extend her dominance.

I have used the term "Mother Columbian," and that is an appropriate one, for three worthy daughters have sprung from her. These daughters no mother need be ashamed of, — Revere, Aberdour, and Eleusis ; and we of Columbian look upon the Brethren of these Lodges as though they belonged to us. We glory in their success, and wish them God-speed for the future. Our influence extends even further than these, for Lodges not in this jurisdiction alone, but outside the State, have at various times chosen Masters who were raised and received their first Masonic instruction in our Lodge.

But it is not alone in the councils of the Masonic Order that Columbian's power has been felt. In the halls of legislation, both municipal and State, are, and have been found, members of our Lodge. The highest office in the gift of our Commonwealth has been filled by one of our Honorary Members, and at a recent election, the greatest number of votes cast for any individual was received by a member of our Lodge, and one of its present officers.

Whenever our country has demanded soldiers and sailors to defend the flag, Columbian has done her share. The Historian informs us that four of our members served during the Revolution : — Churchill and Eaton, Pingree and Folsom. The names of many who distinguished themselves in our last war with England

are found upon our roll. And in the trying times of 1861 and the years that followed, during our civil war, many from our Lodge volunteered. Major Keyes left the Junior Warden's chair to give up his life in the Battle of the Wilderness. The Cooper Street draft riot and the summary manner in which it was extinguished by our Brother, Edward J. Jones, is known to many of you. Our Brother, Capt. W. D. Hodges, of the Fourth Massachusetts Cavalry, served nearly through the war, and lost his life in the last charge of the Rebellion, falling at High Bridge, Appomattox, just before the surrender of Lee.

An examination of the Log of the Tallapoosa would reveal the fact that through the vigilance of Bro. Adam Warnock the coast of Florida and the waters of the Gulf were made terrors to many blockade runners. The military history of our Junior Deacon is thus given by the Adjutant of his Regiment: "Though Colonel Olin did not get his eagle during the war, he fairly won it there, carrying a musket three years in a fighting regiment. He was one of the youngest in the regiment, but always on duty, never on 'detached service' at the rear, but carried his musket faithfully and bravely in every skirmish and battle in which the regiment was engaged. This service covered the fall and winter campaign of 1862 in Maryland and Virginia, the siege of Vicksburg and the capture of Jackson, Miss., the campaign of East Tennessee and defence of Knoxville in the fall and winter of 1863 and '64, and the

last great battle year in Virginia, up to the 'last ditch' at Appomattox. . . . But for his extreme youth, he would have been commissioned."

The name of Bro. "Jack" Adams is another that is known throughout the length and breadth of our country. The war records at the State House show that upon the recommendation of his Colonel, he was promoted from First Sergeant to Second Lieutenant, "for coolness and bravery in the affair before Fair Oaks on June 25, 1862, and the separate encounters in the retreat from Fair Oaks to Harrison's Landing." From the same record, we find January 28, 1863, in his letter to His Excellency, Governor Andrew, the same officer recommends Second Lieutenant John G. B. Adams to be First Lieutenant, stating that "he has earned his promotion by conspicuous gallantry in every fight, and at Fredericksburg at one time held *both* colors in his hand, seized by him as they fell from the dead or wounded bearer of a moment before." His conduct in the battle of Gettysburg, where he received a wound which nearly proved fatal, and the effects of which he will carry through life, is known to nearly all of you.

Lack of time alone prevents a further recital of individual prowess. The above have only been cited as examples, and can be repeated in the history of the heroism of many of our Brethren, of whom some are no longer with us,—Brethren whose names need only to be mentioned, to recall the scenes which have passed.

Brethren and friends, the events which have marked our career have been graphically narrated by our Historian, and the record of the century is before us ; no words of mine can brighten it. To us belongs the duty of opening the record of the second century of the existence of our Lodge. Let us then endeavor so to do our portion of the work that the brilliant pages of our history may receive added lustre.

Our Historian has said that "Columbian was no 'silk stocking Lodge,' but was composed of plain, zealous, Brethren, who loved the 'Royal Art' for its own sake, and who strove to do their work in a thorough and honest manner." Let us then strive to have the same said of us ; and into all our work, be it operative or speculative, let us enter with such a fervor that when we reach the Celestial Lodge above, it may be said "By their works ye shall know them." Let us never forget the motto of the Columbian Society which gave us birth, — "Charity, Peace, and Love," but live up to its teachings.

Do you ask how that task can be best accomplished ? I answer, by walking in exact accordance with the teachings of the "Great Light" in Masonry, and by a due attention to the lessons of the square, level and plumb. We must ever remember that an Order like this of ours, which is so ancient and yet keeps "up to date" in all that is progressive, grand, and noble, should have the entire support of all good men. Built upon the broadest foundations of humanity, charity,

and brotherly love, we may expect to have the institution perpetuated so long as we live up to its principles. Just so long as we keep "within the two perpendicular parallel lines and the Book of Holy Scriptures," the man must indeed be morally degraded who is not bettered by associating with us and participating in our ceremonies; and so long as we accomplish this, are we doing all in our power to perpetuate the good work of our founders.

Let us remember that Freemasonry is simply an instrument for the good of others. "It is held to the human race by the strong chains of brotherly love, and has within its keeping the message which tells of man's plans and purposes, hopes and ambitions, to be better and truer and nobler in all things here, that he may enjoy a happier association hereafter. The institution is protected by every member who, with its solemn obligations engraven on his soul, remembers its blessings and its objects. The mission of Masonry is to teach mankind the lesson of obedience to law, of submission to authority, of compassion for the fallen, of tenderness for the erring, of devotion to good, and of love for God." If we carry out these lessons in our work, whether operative or speculative, there can be no doubt as to the continued prosperity of Columbian Lodge during its second century.

With these thoughts in our minds, and with the firm resolve to put into practice the lessons "taught in our consecrated Halls," ever remembering the noble

examples which adorn our history, and a faithful adherence to our "ancient landmarks," let us be

"Like the star that shines afar,
Without haste and without waste,
Let each one wheel with steady sway
Around the task that rules the day,
And do our best."

THIRD REGULAR TOAST.

The Toastmaster :

The next toast is : "The City of Boston."

"Where'er I roam, whatever realms to see,
My heart, untravell'd, fondly turns to thee."

The Worshipful Master :

Over a century ago, some years before the birth of Columbian Lodge, many members of our sister Lodge of St. Andrew used Boston Harbor as a punch bowl, their own not being large enough for that particular brew. In responding to the toast as given, I would ask His Honor to tell us what he would have done, had he been Mayor at that time. It is a great satisfaction that I have the pleasure of introducing to you the model Mayor, Bro. Edwin U. Curtis.

RESPONSE OF MAYOR CURTIS.

Worshipful Master, Mr. Toastmaster, Ladies and Gentlemen :— It gives me great pleasure, in behalf of the city of Boston, to congratulate Columbian Lodge

on turning its first mile-stone. It also gives me great pleasure to greet you, gentlemen and ladies, especially the latter, because I did not expect to meet you when I came here. And I wish to say of Ex-Alderman Folsom, whom I knew in olden days, and who then held a position superior to me and always compelled the strictest obedience to his rules, that I am glad that the Band interrupted him and broke up his formal toast,¹ for now I feel that I am somewhat compensated for the "little game" that he put upon me when he said "Drop round to Columbian Lodge this evening and see a few friends," and I had read the papers so little that I thought I was going to meet you in your Lodge room at the Temple. It is evident that the poet Cowper, who sighed for "a lodge in some vast wilderness," had never visited Columbian Lodge. "Good wine needs no bush," but Columbian Lodge is fortunate in having good wine, and also a good Bush in the person of its Worshipful Master. But I must be guarded in complimentary remarks lest I appear to give you Folsom praise.

From the geographical position, power and wealth of our country, we are in little danger of attack from without. Our greatest peril is from social disturbances, where ignorant men, mostly unassimilated immigrants, may be inspired to deeds of violence by

¹ The Orchestra being stationed at the further end of the Hall failed to hear the last words of the second toast, and gave the musical response before it was concluded.

unscrupulous leaders. Our strongest reliance for the stability of our government and institutions is in the sound common sense of our citizens and the power of patriotism and education.

More powerful, perhaps, than all these influences is the feeling of the brotherhood of man, — teaching us how good a thing it is for Brethren to dwell together in unity. Organizations of this kind may effect as much in spreading this feeling of brotherhood as the churches, and in some cases the influence may be greater, since they are not limited by any sect.

This Lodge has just completed a hundred years of active and useful existence in the city of Boston, and it has exerted a strong influence for good in binding together many of our best citizens in bonds of fraternal friendship ; and we all must hope that the completion of its second century of life will find it in the same position of honor and prosperity in which we see it to-day.

“Columbia, Columbia, to glory arise,
The Queen of the world and the child of the skies,
Thy genius commands thee, with rapture behold,
While ages on ages thy splendors unfold.”

FOURTH REGULAR TOAST.

Our Historian. Lord Bacon said, “Reading maketh a full man, conference a ready man, writing an exact man. Histories make men wise.”

The Worshipful Master :

The study of history is always interesting, but the degree of enthusiasm it awakens depends in a great measure upon the way the story is told. The history of Columbian's hundred years abounds in interesting facts, and the manner it was rendered, I am sure, gave pleasure as well as profit to those who heard it. I now have the pleasure of presenting our Historian — Rt. Wor. Bro. Wm. T. R. Marvin.

RESPONSE OF RT. WOR. W. T. R. MARVIN.

Worshipful Master, Brethren, Ladies and Friends : — Gratiano, in the “Merchant of Venice,” asks if a man rises from the table with as keen an appetite as he sits down. I have good authority, therefore, for acknowledging a sense of fullness in rising at the present time ; and I must confess that the paper which I read to you a fortnight ago to-night was afflicted with very much the same trouble, and that I found it difficult to compress it within reasonable bounds. The *paper* was too full for utterance, whether the *speaker* was or not. This may be a “chestnut,” but as I see before me a distinguished Brother who announced at a recent banquet that “the bill of fare would consist of strawberries and chestnuts,” I think he will pardon me if you do not. Strawberries and chestnuts ! What a repast ! Yet I trust the strawberries which we have offered to the ladies this evening have been sweet

enough to induce them to accept the motto of the Vassar girl, "Eat what you can, and *can* what you can't." As for the chestnuts, we will leave those to be pulled out of the fire on some other occasion.

As my paper the other evening delved among the dusty records of the past, and hence may have seemed somewhat dry to those without our circle, pardon me if I take a different departure to-night, and touch upon one of the articles of the popular creed concerning our Order. I do this more willingly, because I have been criticised for making no reference to two matters which, in public opinion, have much to do with Freemasonry, — the goat and the gridiron! These belong to what may be called the exoteric secrets of the Order, — that is, those which outsiders know more about than the wisest Master. There are plenty of those people, and have been from the days of William Morgan down to the last number of the Cynosure; yet, strange as it may seem, there is a legitimate connection between the goat and the gridiron, and Freemasonry!

In England, where our American Masonry had its origin, in the ancient times the Brethren were accustomed to hold their meetings in taverns, and the Lodges there, as in Boston in our early days, were distinguished by the signs that adorned their meeting places; thus "The Goose and Gridiron," which stood in St. Paul's Churchyard, was the home of one of the four ancient Lodges of "immemorial constitution" which

revived the Grand Lodge of England, June 24, 1717, and gave it its name. A man riding a goat was also a very familiar sign in the southern part of England. Curiously enough, this man who rode the goat, as tradition informs us, was a Welshman. We might have supposed that he was a Hibernian, from the well-known alliance between Celts and goats. However that may be, there was certainly a very close connection between the sign of the tavern, in those olden days, and what went on within it, in the popular mind. It was an outward and visible sign of an inward — I will not say spiritual — but an invisible grace or mystery which was operating within; and when for lack of a better place the Brethren assembled at some inn where the sign displayed a goat carrying a man, or a goose and gridiron, there was not the least doubt, in the rustic brain, that it exemplified what was going on inside the walls. How true that opinion may have been, the Brethren here will tell the ladies — when they get ready.

Now the goat, as everybody knows, is fond of metals, — his favorite diet, if we may believe the newspapers, being tomato-cans and other objects of ineffable name, happily now out of fashion; but the goose, on the other hand, hates the gridiron at least — and probably all metals — as much as our ancient Brethren hated the sound of metal tools when they were building King Solomon's Temple. Why, then, two such emblems, so diametrically opposite in sym-

bolic teaching, should have held their place so long in Freemasonry, as viewed by outsiders, I will not attempt to explain. I will leave that to my eminent Brother Young, who is well versed in the Kabbala, and all the mystic emblems of the ages, up to the Thirty-third and last degree of Masonry. Suffice it to say that, as the Brethren know, there is a somewhat similar discrepancy in the esoteric secrets, which conceal themselves "in the repository of faithful breasts." Solomon, as I have just said, quoting from the Great Light in Freemasonry, forbade the use of metals, — axes, hammers, or any tools of that kind, — when he was constructing the Temple; but his famous predecessor, Tubal Cain, was a very curious and skillful artificer of metals. And here we have an example of the contrast to which I have just alluded.

The noblest modern representative in American Masonry of the primeval workman was the well-known Bostonian, Paul Revere. Whether he ever constructed a gridiron, or even saw a goat, I do not know; but we know that he was an admirable rider, and the memory of his ride will not be forgotten while Boston shall stand. He was the maker of jewels and of silver services which are famous to-day, the founder of bells, of cannon, and of Lodges; and as our Charter bears his name, and our oldest daughter honors it, perhaps, if Bro. Young declines, the wisdom of the Master of Revere Lodge can explain to you some of these diffi-

culties which have troubled my friends, and I therefore, Worshipful, give you

“The health of our oldest daughter, Revere Lodge.”

The Worshipful Master :

As all true, loyal, and patriotic American hearts rejoice when they hear and read of the work performed by Revere, during the trying times of our country's struggle for independence, so do all the Brethren of Columbian Lodge feel when they witness the work of their eldest daughter, and rejoice at her success. I have the pleasure of presenting Bro. G. Ellis Reed, Worshipful Master of Revere Lodge.

RESPONSE OF WOR. BRO. G. ELLIS REED.

Worshipful Master, Mr. Toastmaster, Ladies and Brethren : — I deem it a very great honor and pleasure that it falls to my lot to participate in this joyous occasion and to respond to the toast, “Revere.” I bring you hearty greeting and sincere congratulations from Revere Lodge, on this your centennial celebration.

Right Worshipful Brother Marvin, in his pleasing manner, has hinted to you the connection existing between the long-established Lodge, whose hundredth anniversary we celebrate to-night, and the comparatively youthful Lodge which I have the good fortune to represent.

In the year 1856 seventeen members of Columbian withdrew from that Lodge and, together with three other Brethren of the Masonic Fraternity, founded what has since been known as Revere Lodge. We occupy, therefore, the relation of parent and child. Columbian Lodge, with its large membership and honorable record, stands with majestic bearing as the staunch and true parent, friend, counsellor and supporter, of other Lodges in this Commonwealth who have made their advent in the Masonic world during the nineteenth century; and Revere Lodge points with pride to the history of its noble birth.

Columbian Lodge was founded during a period in our national history when the citizens of this Commonwealth were thoroughly imbued with the true spirit of patriotism, of justice and of right; and the very name "Columbian," selected by its founders, tells us the stamp and character of the men who formed its membership. How appropriate, therefore, that the founders of Revere Lodge, who had thoroughly imbibed the spirit of Columbian Lodge, should have chosen to have named their Lodge in honor of one of the central figures in the history of this glorious nation,—Paul Revere! What grandeur of thought and action is suggested by the name of this great patriot! How uplifting and elevating the story of his life! When the landlord of the Wayside Inn, in his charming way, told of the midnight ride of Paul Revere, but little else was known concerning him. Although his bells were

hanging in many steeples; his cannon had been heard around the world; his articles of silverware were sacredly preserved in many a family; a few of his caricatures and historic engravings were secretly cherished in the hands of those who knew their value; a large industry established by him still continued and was known by his name; yet Revere himself was comparatively unknown. To-day his name is a household word; made so, in a great measure, by the muse of Longfellow.

He was a true patriot and a true Mason. He served his country and his beloved Fraternity with a spirit that should inspire every Brother; a spirit composed of the three great essentials, — freedom, fervency and zeal; and from his efforts to arouse the sleeping villagers on the night of that memorable ride, on that wonderful steed whose hoof-beats rang around the world, we should draw the lesson that if we would be true to our profession we must be ever ready to arouse our sleeping powers, and put forth our best energies to uphold and support that which shall proclaim to the world that to be a true Mason is to be a good citizen and an honorable man.

“So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm, —
A cry of defiance and not of fear,
A voice in the darkness, a knock at the door,
And a word that shall echo forevermore !

For, borne on the night wind of the Past,
Through all our history, to the last,
In the hour of darkness and peril and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere."

FIFTH REGULAR TOAST.

The Toastmaster:

The next regular toast:—"The Commonwealth of Massachusetts,"

" our help in ages past,
Our hope for years to come."

The Worshipful Master:

Brethren and Friends:—We have with us to-night many Brethren high in the Masonic Order and in civil life. The Grand Lodge was founded prior to the founding of the Commonwealth as it is now organized. Yet we are now chartered under her laws and should be considered one of her children. His Excellency the Governor expected to be present and respond for the State, but in his absence we do not have to go out of the Lodge to find one who is ably fitted to speak to the sentiment. I have the pleasure of introducing Bro. William Milo Olin, Junior Deacon of Columbian Lodge, and Secretary of State of the Commonwealth of Massachusetts.

RESPONSE OF BRO. WILLIAM M. OLIN.

Worshipful Master, Ladies and Brethren :— I want to congratulate you, in the first place, upon the happy choice which we have made of a Toastmaster, and I desire to call your attention to something which I think is quite unparalleled in the history of music, and that is, that the strings of an orchestra have this evening for the first time drowned out the brass ! I congratulate you, Brethren, upon the presence of his Honor the Mayor, and I think you will agree with me that his presence and his speech prove that the city of Boston is not only rich in the solid virtues, but is not at all deficient in graceful *courtesies*. I suppose if our venerable Secretary can indulge in puns, the Junior Deacon can presume.

I wish to congratulate you also, Worshipful Master and Brethren, upon the absence of his Excellency, because it gives me a chance ! I have been puzzled ever since I have had the honor to hold the office of Secretary of the Commonwealth, to know why the people of this State prefer the Governor to the Secretary. Nevertheless, it is always true that I am introduced in the same depressing manner in which I have been presented to-night ; the presiding officer gets up and says that “We had hoped to have with us this evening his Excellency the Governor, but he has written that he is unable to be present. We had also invited his Honor the Lieutenant Governor” —

Wor. Bro. Folsom : No ! He is not a Mason !

Bro. Olin : “——but he is also engaged. But we have with us” — and this in a manner which indicates that you will finally have to put up with — “the Secretary of the Commonwealth.” Now, I want you to notice this fact. It reminds me of a story that I saw the other day in a paper about a conversation between two ladies at an afternoon tea. One said to the other, “You know the family of so-and-so, don’t you?” “Oh, yes; a very interesting family indeed.” “Well, you know Frederick, don’t you? Frederick is in college, and he is one of the most accomplished men in his class. He can make a delightful speech, and he can do almost anything. And Roger. Roger is another member of the same family; he dances divinely and he plays the guitar. And then the girls; they are accomplished in all womanly graces.” “But there is another one, isn’t there?” “Yes, there is another one, and that is William.” “Oh, yes. Well, what about William?” “Well, William doesn’t amount to much; he only works and supports the rest of the family.” Well, it is a good deal so in the family up there at the State House. There are Frederick and Roger, who are gifted with all the graces, but after all it is William who works and supports the rest!

I want you to notice that last Fall, when you went to an election, and you wanted to give Governor Greenhalge some 60,000 plurality, in order to restore business confidence, you had to come to the Secretary

of the Commonwealth to get your ballots to do it with; and after you had done it, and you had thereby restored business confidence, if you wished to start a corporation you had to come to the Secretary of the Commonwealth, and not to the Governor, to get a charter. Then, if you want to be a Justice of the Peace, — and I think almost every citizen of Massachusetts does, — you go to the Governor, as a matter of form, but the Secretary of the Commonwealth issues your commission; and the statute very wisely provides that the five-dollar fee shall be paid, not to his Excellency, but to the Secretary of the Commonwealth.

Now, I could say a good deal about those gentlemen up there, but I want you to fancy, if you can, the feelings with which Paul Revere would have received the intelligence, if he could have done so, that within less than one hundred years after he laid the cornerstone of the State House, — within less than one hundred years after he had signed the Charter of Columbian Lodge, the State House and the Commonwealth of Massachusetts would be run by two members of Columbian Lodge, — Brother “Jack” Adams, the Sergeant-at-Arms, and the present Secretary of the Commonwealth. Why, you will notice that Brother Adams, as Sergeant-at-Arms, runs everything inside of the State House, and the other Brother runs everything outside of the State House. He has at his command to-day no less than ten thousand Justices of the Peace; and I suppose that in that ten thousand men

there are higher flights of eloquence, and oratory, and learning, and more profound depths of ignorance, than in any other ten thousand men in the country.

But I am not here to indulge in any personal reflections ; I am here to respond for the Commonwealth of Massachusetts, and I have only one word to say on that point. It was my good fortune not long ago to attend the dedication, the consecration, of a Lodge-room in a neighboring city, and I was called upon to speak. A good deal had been said on that occasion about the organization of Lodges of Masons one hundred years ago, and allusion was made to the prevailing spirit of liberty and independence, and to the fact that many of the Lodges were then called "Liberty," and "Freedom," and other names of like patriotic sentiment ; and it gave me great pleasure to stand there as a member of a Lodge bearing the name of Columbian, which seems to me to represent the very best and highest kind of liberty, — American liberty ! The liberty which knows no East, or West, or North, or South ; the liberty which knows no color, or race, or creed ; the liberty, Brethren, which is destined some day to flash its light throughout the civilized world ; the liberty which I believe to-day characterizes the Commonwealth of Massachusetts above all other Commonwealths in this country.

It gives me great satisfaction, therefore, to stand here as a representative of that Commonwealth, and as a member of Columbian Lodge, to wish you God-speed,

and to express the hope that there is before you a hundred years of prosperity even greater than that through which you have passed ; to hope that some of us, at least, may be here at our bi-centennial, and that the same man and Brother who occupies the post of Secretary of the Commonwealth now will occupy it then and respond for the State !

SIXTH REGULAR TOAST.

The Toastmaster: The next toast will be given by Wor. Bro. William J. Stevens.

REMARKS OF WOR. BRO. WILLIAM J. STEVENS.

Sholto Charles Douglas, Lord Aberdour, a distinguished Mason, was for several years at the head of the ancient Grand Lodge of Scotland. Under his administration, St. Andrew's Lodge of Boston received its Charter. This circumstance, as suggested by Past Grand Master John T. Heard, induced the founders of the Lodge which we hail as our second daughter, to adopt the name of Aberdour. Its first meeting was held under a dispensation of the Grand Master of Massachusetts, January 8, 1861, and the following Brethren were appointed its officers : Preston Adams Ames,¹ Worshipful Master ; John Stetson, Senior Warden ; Thomas Jacob Lee, Junior Warden ; Joseph Jacob

¹ By an oversight, Bro. Ames, a member of our Lodge when Aberdour was formed, is erroneously said on a previous page to have been made in Columbian. He joined us as a member in October, 1849.

Whiting, Treasurer ; Benjamin Franklin Stevens, Secretary ; Josiah A. Stearns, Chaplain ; Charles Jarvis Danforth, Senior Deacon ; Henry Hastings Allen, Junior Deacon ; Henry Frost Spencer, Senior Steward ; David Miller Hodgdon, Junior Steward ; Henry Weld Fuller, Marshal ; Albert Turner Whiting, Inside Sentinel, and William C. Martin, Tyler. Of these, all but three were made in Columbian, and all but Bros. Allen and Martin were members, when they began their work as a separate body.

It gives me very great pleasure on this centenary celebration of Columbian Lodge to offer a sentiment in honor of one of its offspring ; a Lodge whose Charter Members consisted almost entirely, as will be seen from the names I have mentioned, of Brethren who originally belonged to "good old Columbian ;" which has had a successful career of more than thirty years ; which during that period has furnished its fair proportion of those who have been famed for their eminence and skill in our ancient and honorable Craft, and which to-day is prosperous and harmonious ; I mean, of course, loyal and filial Aberdour.

Now, it is exceedingly pleasant, I am sure, for the daughter thus to return to her parent on this joyful occasion ; to bring her congratulations and hearty good wishes, and to join in sounding the praises and voicing the hopes of the Lodge from which she sprung ; to live over once again the pleasant past ; to look cheerfully forward to a glorious future, and to try and hasten the

time when all men shall be good and true Masons, in spirit if not in name, and all the world be as one happy and contented Lodge.

Aberdour is proud of Columbian as her parent, and Columbian has no need to be ashamed of Aberdour as her daughter; and I am sure that I express the strongest wish of the members of both, when I say that their pride and rivalry will ever be as to "which best can work and best agree."

I propose the health of Aberdour Lodge.

The Worshipful Master:

Lord Aberdour's record as the head of the Grand Lodge of Scotland is well known throughout the Craft, and the Brethren who went out from Columbian to form the Lodge which bears the appellation of that distinguished Grand Master, have done nothing that does not add lustre to that noble name. I now present Bro. Chester M. Perry, Worshipful Master of Aberdour Lodge.

RESPONSE OF WOR. BRO. CHESTER M. PERRY.

Worshipful Master, Ladies and Brethren:—How-
ever much I might have wished that some older
Brother of Aberdour Lodge had been selected in my
place to respond this evening, yet I shall always
consider it one of the pleasantest events in my career
as Master that the privilege has been accorded me to
represent her here to-night.

In 1861, twenty-five members of Columbian Lodge, with three others, formed Aberdour Lodge. They came out from Columbian with their hearts filled with the principles of Freemasonry: the secrets of our Order reposing in their faithful breasts. And while Columbian might well have regretted the loss of so many of her members, yet, true to her principles, she extended the right hand of fellowship to Aberdour.

I find in looking over the old records, that in 1861 Brother Joseph L. Ross, a member of Columbian, presented to the Brethren of Aberdour Lodge a beautiful ballot box as a token of his esteem. Again, in 1862, when Aberdour received her Charter, Columbian Lodge presented her with a beautiful set of working tools. She had taught those twenty-five members the principles of our Order; she had presented them with a ballot box, and the necessary working tools, and no doubt she considered that her daughter was well equipped to meet and to cope with all things material.

But how about her spiritual welfare? Did she neglect her in that respect? By no means; for I find that Worshipful Brother Josiah A. Stearns, a member of Columbian, acted as Chaplain of Aberdour Lodge from the date of her organization in 1861, up to the time that he passed to the Celestial Lodge above, in 1883. He was made the first Honorary Member of Aberdour Lodge. It is not surprising that, starting out on a career under such favorable auspices, with

such a man to guide her spiritual welfare, the Lodge should continue, as she does to-day, to ride upon the billow of prosperity.

Again, in 1893, another Brother of Columbian Lodge, John Hoffman Collamore, was made an Honorary Member of Aberdour Lodge. This Brother and Worshipful Brother Stearns are the only two, with the exception of three members of our own Lodge, who have received that distinction. Worshipful Brother Josiah A. Stearns was a man who was respected and loved by the members of Aberdour Lodge, and the records show what the Lodge thought of him. On September 8th, 1883, they state:—

“Our friend and only Honorary Member, Worshipful Brother Josiah A. Stearns, who has been the Chaplain of this Lodge since its organization in 1861, departed this life at the good age of seventy-one years, which was marked by much faithful labor and crowned with many honors. He was always a watchful guardian of Masonic interests. His example and assistance were most valuable, and while zealous and fearless in the discharge of his duties, he was always a warm, devoted, personal friend, and his invocations at the altar will be long remembered for their beauty and appropriateness. Genial companion, true gentleman and faithful friend!”

Thus you see that during almost the entire period of our existence, the tie which has bound Columbian and Aberdour has been of the closest nature, and it is our

earnest hope that it may never be sundered through any fault of ours.

It has been my privilege during the past few weeks to attend several gatherings of this nature, and while it may seem to the casual observer that these celebrations are of slight importance, yet, to one who pauses to consider their full significance, they are of the utmost value to the Masonic Fraternity. No man, particularly no Mason, possesses so little of that sentimental part of our nature that he can listen to the stories of those ancient patriots who were leaders in our Order without having the strongest and noblest impulses of his nature stirred within his breast; his love and respect for the Fraternity increased; feeling honest pride in the fact that he is a member of the Brotherhood; and vowing to live nearer to the tenets of our institution, and be a better man, a better Mason. To have existed one hundred years, — to have disseminated the principles of Freemasonry among the Craft for that period of time, is indeed a record of which Columbian may well feel proud.

As the parent loves the child, whatever betides, the heart of the child responds with kindred feelings, whether they be of sorrow or of joy; and so to-night, Worshipful Master, Aberdour Lodge, the daughter of Columbian who celebrates her one hundredth anniversary, responds with kindred feelings of joy and gladness, and wishes that the future of your Lodge may be brighter, if possible, than the past. May she live to

celebrate her two hundredth anniversary; aye, may she live until time shall be no more, is the earnest and heartfelt wish of Aberdour Lodge.

SEVENTH REGULAR TOAST.

Our Poet.

“The poet’s eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet’s pen
Turns them to shape, and gives to airy nothings
A local habitation and a name.”

The Worshipful Master:

Our Historian alluded to the fact that Columbian had raised and educated Masters for other Lodges. As an illustration of this, I now have the honor of presenting one well known not only in Masonic, but also in military and literary circles — Wor. Bro. Charles W. Stevens, raised in Columbian Lodge, Past Master of Mount Horeb Lodge, Woburn, and our Centennial Poet.

RESPONSE OF WOR. BRO. C. W. STEVENS.

Worshipful Master, Brethren, — and I was about to say Sisters, but, as the good old Methodist parson said, you know the Brethren always embrace the Sisters.

Just one hundred years ago the Rev. Samuel West preached the Election Sermon of the Ancient and Honorable Artillery Company. As this is a day of

centennials, I recall the fact for the benefit of our "Ancient" members. He was a man of much prominence in his day, rather eccentric and, withal, a great wit. His wife, whose name was Experience, was a very tall woman, and he used to say that he had learned by long Experience what it was to have a good wife. I have learned, Worshipful Master, by long experience, that short post-prandial speeches are usually the best received. I do not intend, then, to take much time from those who are to follow me. Neither do I propose to give my thoughts a Masonic or serious turn, inasmuch as my contribution to the earlier public exercises was in that vein. Then, Sir, the ladies, who are our most attractive guests to-night, well understand that, however much we may have to say on Masonry, they are very sure not to hear what they would most like to know. Whether the new woman of the twentieth century will be in the "light," and the coming man in darkness, is yet to be determined.

I was asked the other night at the conclusion of the exercises, if it was not a good deal of an undertaking to commit my poem and deliver it without the aid of my manuscript. My answer was that it committed itself; that the composing was where the labor came. Though I am accustomed to speak without reference to my notes, I never trust myself to be without them. A lamentable instance of what might happen to a speaker whose confidence in himself and memory was unbounded, has been related in an anecdote which I

have briefly put into rhyme, and the reading of which will be my offering for your entertainment this evening :—

“Once on a time,” you know in childhood’s day
All charming fairy tales begin this way,
“Once on a time,” — say, near the writer’s birth,
A sturdy old New Hampshire town of worth
Through whose brave hills a river gently ran
As yet unspanned by handiwork of man,
In wise discussion sat, and when the “meetin’” rose,
And sunset called “from labor to repose,”
A cry went up from every vale and ridge,
“The bill has passed : Hillsboro will have a bridge.”

The bridge was built, and staunch ’twas builded too,
For though the passers o’er it might be few,
Not always peaceful ran the river’s course,
The early spring oft heard its rumbling hoarse ;
And should the torrents speed their boisterous way,
“That bridge,” the builder said, “was built to stay.”

But then, as now, no work could be complete
Without some tribute paid at Learning’s feet ;
Thus, July Fourth, and eke Centennial Day,
When Pulpit, Bar, and Poet, have their say.
A “dedication” sounded rather swell ;
“We’ll dedicate our bridge, and do it well.”

The day was fixed, an orator was found,
Student of Blackstone, learnèd, wise and sound ;
Though young, in fact his maiden effort, too,
Yet Hillsboro *savants* said, “They guessed he’d dew.”

The speech was written, in his mem'ry's seat
Was stored, secure, compact, and all complete ;
He even told his friends he'd "got it thar,
As firmly fixed as yonder polar star."

The day arrived, and cannon from the hill,
Proclaiming welcome, sent a glorious thrill
Throughout the town, whose holiday attire
Had almost set the coolest head on fire.

Around the rostrum, near the famous span,
They gathered, youth and age, woman and man,
While near the parson, placid, cool and calm
Our fledgling sat, nor showed the least alarm.
The prayer was said, the orator arose,
And spick and span he looked in Sunday clothes ;
His wand'ring eye surveyed the waiting crowd
And then in native dignity he bowed.

Thus, he began, with voice and gesture grand,
" My fellow citizens, where you now stand
A hundred, — hundred — years ago there stood,
A howling wilderness, — a howling wood." —

" My fellow citizens, I say, where you now sit, — now
stand, —

A hundred years ago there stood
A howling wilderness, — a howling wood, —
My fellow citizens of Hillsboro — of Hillsboro, —
I say one hundred years ago —

Where we now stand,
Once stood a howling wilderness," —
And then he paused in ecstasy of bitterness,

And, while big drops of sweat stood on his brow,
Shouted, "I wish the Lord it stood here now!"

And that was all; in haste he quit the floor,
And Hillsboro's orator was heard no more.

EIGHTH REGULAR TOAST.

The Toastmaster: —

The next toast will be announced by Worshipful
Brother Walter M. Cameron.

REMARKS OF WOR. BRO. WALTER M. CAMERON.

Worshipful Master, — When Columbian Lodge was organized, one hundred years ago, its membership was restricted to thirty. In 1799 the limit was increased to fifty, and afterwards, until 1821, the number could not exceed seventy. During those times, of course, every member knew every other. The bonds of fellowship were very strong, for, like all other Lodges at that time, so far as I know, the membership was very small. A short time after that, the Anti-Masonic excitement arose, and all the Lodges were necessarily small. Our Lodge in 1827 numbered about seventy or eighty; in 1840 it was only about forty; from thence onward it began to gain, until in 1855, when Brother Heard wrote his History, we had over one hundred and fifty members. For the next ten or fifteen years the work of the Lodge increased, and the membership also increased to a very large number.

Revere Lodge went out from us in 1856. Aberdour Lodge in 1861. The Lodge, however, still continued its rapid growth, and some of the Brethren began to feel that they were strangers in their own Lodge ; that they did not know the members whom they met at their monthly meeting ; and they thought they would like to come together in a Lodge of their own, where they would know each other, and where the membership should be limited to a smaller number. Perhaps some of us older Brethren have something of the same feeling to-day, when our membership numbers over four hundred, and we go into our Lodge room and see Brothers with the blue aprons on, and know them not even by sight or name. However, twenty-three initiates of Columbian Lodge went out from us at that time, and formed the Lodge of Eleusis. I say twenty-three ; I ought, rather, to say twenty-two, because one of our Brethren, whose name is borne on the Charter of the Lodge of Eleusis, never was a member of that Lodge, but always retained his membership in Columbian and is there to-day, and I have seen him here to-night. He is known all over the length and breadth of the country, and has given pleasure, amusement and entertainment to thousands and thousands of people. I allude to Brother Henry C. Barnabee.

However, twenty-two did go out, and they numbered such men as Brothers J. M. Rodocanachi, Judge Sanger, Hon. Harvey Jewell, and others that the Lodge could hardly afford to lose, but who united to form a body

which to-day is an ornament to any Grand Lodge in any place. It has furnished two Grand Masters to the Grand Lodge, — Richard Briggs and Otis E. Weld. It has furnished many officers of the Grand Lodge, and has upon its roll distinguished men of every station. And, Worshipful Master, it affords me great pleasure, therefore, to give the following toast :

The Lodge of Eleusis : — “ By their fruits shall ye know them.” The truth of this saying in the world of nature and in the world of man comes home to us with increasing force as we contemplate the immutable fact that life begets life, and as we remember with pride those who left us to stretch their wings in new and in untried fields. Yet still the mother’s heart has followed them with prayers and benedictions, weeping with them when they wept, and rejoicing with them when they rejoiced, proud of their origin, proud of their success, and still claiming them as her children.

The Worshipful Master :

The citizens of Eleusis of ancient Attica were renowned for the manner in which they celebrated their mysterious festivals in honor of the goddess Ceres, on which occasions barley, pomegranates and wine were used as offerings. These pageants were the events of the time. So it is with Eleusis of our modern Athens. Her gatherings are distinguished for Masonic zeal, for the strengthening of the ties of

brotherly love, and all are welcome to her meetings. This Lodge is Columbian's youngest daughter and one in which we take great interest, and hence we have a right to advise her: as Ceres was the goddess of the ancient Eleusinians, I hope that our Brothers of the new Eleusis will not transfer their affections to her infant son, Bacchus. I now introduce Bro. Walter U. Lewisson, Worshipful Master of the Lodge of Eleusis.

RESPONSE OF WOR. BRO. WALTER U. LEWISSON.

Worshipful Master, Ladies and Brethren:— Looking back over her splendid record of one hundred years, you may well be proud of Columbian Lodge. I wish that it were in my power to find words to express my appreciation of this important event. Honored am I in being your guest to-night, more honored am I in being called upon to respond to this toast. As Master of the Lodge of Eleusis, I extend to you her most cordial and hearty greeting, wishing for you and yours many years of happiness and prosperity.

NINTH REGULAR TOAST.

The Toastmaster:

Our Orator. May the principles he has so vividly set forth be a lamp unto our feet and a light unto our path.

The Worshipful Master :

Columbian Lodge has a goodly array of Past Masters. They are all ready to work for what they consider to be the best interests of the Lodge, yet they are sometimes considered as "old fogies," and too conservative. We have, however, one who has filled nearly every position in the Lodge ; who has been honored by the Grand Lodge, and no matter how old he grows, will always be *Young* to us. You all know that I refer to our Orator :— Rt. Wor. E. Bentley Young.

RESPONSE OF RT. WOR. E. BENTLEY YOUNG.

Worshipful Master, Ladies and Brethren :— I will make my speech very short. I feel somewhat diffident in rising to-night to respond as Orator, after my effort the other evening in the Church. I kept very quiet about the matter, not indulging in much conversation with the Brothers, fearing that I might receive a response similar to that given the ancient Rector who employed a substitute in his pulpit one Sunday morning. The next day he asked his clerk how he liked the preacher. "Well, sir," he said, "it was all too plain and simple for me. I like a sermon that jumbles the judgment and confounds the sense, and I never saw anybody that could come up to that like yourself."

This occasion is a very delightful one. I trust that no one present will be affected in mind as was the little boy on Thanksgiving night, who was asked how he

enjoyed the day. "Well," he said, "I can't tell." "You can't tell," said his interlocutor, "and why not?" "Well," he said, "I have eaten lots of turkey, three or four saucers of cranberry sauce and two large pieces of mince pie, and I can't tell till to-morrow morning whether I have enjoyed the festivities or not." Now, I tell this story not as in any way applicable to the Masonic fraternity. Of course, the ladies here, who are identified more or less closely with Masons, either as wives, sisters, cousins, or sweethearts, will bear me out in saying that a Mason never lives to eat; he eats simply that he may live and do good in the world: eating is a thing that the Mason endures, never enjoys.

This occasion, as I have said, is in many respects a delightful one. These beautiful decorations, this pleasing music, these eloquent speeches which have entranced us one and all, and above and beyond all this delightful companionship of the one who is nearest and dearest, are all well calculated to fill our hearts with joy and love, the most delightful sentiments ever known among mankind. If this event shall revivify our hearts, if it shall strengthen and enlarge the spirit of love among us, then indeed have we had a most successful centennial. Your Orator most certainly hopes that each and every member of Columbian Lodge and — may I say it, — each and every lady present, will go out to-night from these pleasant ceremonies, so impressed with what he has seen and enjoyed

as to exclaim, in the words of Abou Ben Adhem to the recording angel: "Write me as one who loves his fellow man." If these centennial exercises shall have served to quicken our hearts in that respect, then it seems to me we have won a very great triumph. I, for one, am ready to pledge myself and mine, the better part of me, as from this time forward more devoted to, and more in love with, this grand old Columbian Lodge, and that magnificent institution of which, let us trust, it is no unimportant part.

TENTH REGULAR TOAST.

Our Charter Members: Joseph Churchill, James Eaton, John Rittenhouse, Joshua Hardy, Nicholas Kindness, Snelling Powell, Henry Wickham, Thomas Tannatt, Terence McCoristine, Thomas Leatham, Henry Lord, John Perkins, John Pingree, John Coles, James L. Connings, Samuel Hayden, James Dodge. Fragrant is their memory, notwithstanding one hundred years have passed and gone.

"Long may the light our Fathers set
Remain our glory and our debt."

The Worshipful Master:

At the Quarterly Communication of the Most Worshipful Grand Lodge of Massachusetts, held in December, 1878, what was considered a remarkable event took place. The aprons of five generations of Breth-

ren, of the same family, who were made in one Lodge, were presented with appropriate ceremonies.

We cannot show a record of five generations at this time, but before another year has passed, we hope to arrive at that proud distinction, for at the last meeting in the century of our Lodge, the last work done was the raising of a great-grandson of one of our founders; his father and grandfather had been made in Columbian, and at an early meeting we hope to have an application from his son.

I hoped to have had the extreme felicity of introducing to you the great-grandson of our first Treasurer, and the youngest Mason in the Lodge:—Brother Josiah Willard Hayden; but although with us most of the evening, he has been unable to remain to the close.

RESPONSE OF BRO. JOSIAH W. HAYDEN.

Worshipful Master, Ladies and Brethren:—To be introduced to this company of ladies and gentlemen as a direct descendant of a Charter Member of this great and powerful organization, is an honor, and a privilege, and a compliment, of which I feel justly proud.

I presume I am not the only person here who has had a great-grandfather, — four, I believe, is the usual

¹ Bro. Hayden had been requested to respond to the preceding sentiment, but having been called away before the hour had arrived at which he was to speak, he has kindly furnished the Publication Committee with a sketch of what he had intended to say, which we take pleasure in placing upon the record of the evening.

number allotted to mankind, but this particular great-grandfather of mine distinguished himself, and now distinguishes me, by forming part of the foundation, the tap-root, if you will allow that word to an old shoemaker, from which has grown and spread the genealogical tree of this Lodge.

Now a tree that was planted over a century ago, which has always flourished, and is alive to-day, ought by this time to have become a stately oak, a lordly pine, or a majestic elm. And yet, thinking it over, it is neither of these that best represents our Lodge to-day. I am sure you will all agree with me, — all but one, at any rate, — when I utter my conviction that old, and proud, and great as we are, we cannot be better represented than by a modest *Bush*.

A hundred years in the history of any organization is a long time, and during that period many important events have transpired. It has seemed appropriate to review the past history of this Lodge, and to show in what manner it has attained and maintained its honorable position among the Lodges of this city. But any further review from me seems needless, after what has already been told you, in ways far more interesting, in words far more eloquent than it is possible for me to tell it, concerning what is now a matter of history. So rather, in the spirit of prophecy, let me foretell our future, — a future to be many, many times more brilliant than our past.

To you, Worshipful Master, whose past history exemplifies the motto, "The best, the best in everything, nothing but your best," assisted by your able and willing associates, we look for a future history more bright, a future position more prominent, a future success more brilliant, than has ever yet been achieved by Columbian Lodge. There is no standard so high but that it may be raised; no position so exalted but heights to scale remain beyond.

Realizing to the full what this Lodge has achieved, —fully aware of the position which it occupies to-day, —I yet urge onward progress, and in so doing I feel that I voice the sentiment of every member. I feel that all share with me the fullest confidence that our fondest hopes and our highest expectations will be abundantly realized.

While the success of our meetings largely depends upon the work of our officers, they alone cannot maintain the high standard that Columbian has set; for no matter how able may be the man at the helm, —no matter what resources he may have at his command, —success requires the earnest support and hearty cooperation of each member. There is no way in which we can give that support so well as by our constant attendance at the meetings, manifesting there our interest in all the subjects under discussion, and thereby keeping the Lodge and its good work ever before us.

Few associations, if any, have the *esprit du corps* of Columbian Lodge; and I rejoice to feel that the acquaintances here formed will, by close communication with each other, grow into lasting friendships; that stronger ties will bind us together as the years roll by. In no association with which it has been my privilege at any time to be connected, has there existed a more friendly feeling, a stronger desire to promote each other's good, a more marked absence of friction, than in our Lodge. Each and all are parts of one complete whole, bound together by loving friendship, —

“ Friendship, mysterious cement of the soul,
Sweetener of life, and solder of society ! ”

It is that which increases the usefulness of Columbian Lodge; it is that which makes it a power in the business and social world.

When I look around these tables and see of what material we are composed, — seeing as I do, not our Lodge of to-day only, but foreseeing our Lodge as we shall make it, (for I recognize the fact that in your hands, Brethren, rests the decision of who your successors shall be,) — I feel confident that as, one by one, we shall fall from the ranks — as fall we must — our places will be filled by men equally able, equally prominent, equally active in the affairs of their day; and that for many centuries to come Columbian

Lodge will maintain in all its integrity the position which it occupies to-day, with —

“No fears to beat away, no strife to heal;
The past unsighed for, and the future sure.”

ELEVENTH REGULAR TOAST.

The Toastmaster:

The next toast will be announced by Right Worshipful W. T. R. Marvin.

Rt. Wor. W. T. R. Marvin:

Worshipful Master, Ladies and Brethren:—Essex County in England is notable in history for the eminent men to whom she has given birth; men who dared to think for themselves, and to act according to the dictates of conscience, without regard to the opinions of the world. Her sons were leaders among the Puritans, and she has been claimed to be the mother of Puritan New England, thus, as some carping critic has said, “supplying cranks to this country,” — yet her cranks were a good thing, for they “made the wheels go round.” Essex County in Massachusetts, through Essex, one of its oldest Lodges, was in a certain sense the mother of Columbian, inasmuch as she furnished our first Master and our first Senior Warden. We have with us this evening, Worshipful, a Warden of Essex Lodge, and I trust we shall hear from him. I give you —

“The health of Essex Lodge.”

The Worshipful Master :

I have the pleasure of introducing Bro. Gardner M. Jones, one of the Wardens of Essex Lodge.

RESPONSE OF BRO. GARDNER M. JONES.

Worshipful Master, Brethren and Ladies, — I am happy to be with you this evening, as the representative of the Lodge which gave you your first Worshipful Master and your Senior Warden, who served you just a hundred years ago to-night ; and in behalf of Essex Lodge and its Worshipful Master who is unavoidably absent, I extend to you the cordial congratulations of that Lodge, which in a certain sense at least may claim to be the mother Lodge of Columbian, on your record for the past century, and the prosperity which has attended you through all these years. Essex Lodge rejoices with you on this event which so fitly closes the historic roll of a century ; and she hopes that the same prosperity which has constantly illumined your past life may ever adorn its future, until time shall be no more.

TWELFTH REGULAR TOAST.

“ Woman.”

“ The reason firm, the temperate will,
Endurance, foresight, strength, and skill ;
A perfect woman, nobly planned,
To warn, to comfort, and command.”

The Worshipful Master:

“A fee simple, a simple fee,
And all the fees entail,
Are nothing when compared with thee,
Thou best of fees — fe-male.”

It is indeed a rare event when anyone has to be asked to speak for the ladies. They can generally speak for themselves—especially after Lodge nights. On this occasion, however, the Apollo and the youngest feeling member of our Lodge, Brother William Parker Jones, was to have spoken for them; but it is evident he has been spoken to, for he has departed. Brother Robert G. Fitch, Fire Commissioner of Boston, who can put out any fires, but those of their eyes, will, I trust, respond for the ladies.

RESPONSE OF BRO. ROBERT G. FITCH.

Worshipful Master, Ladies and Brethren:—I positively refuse to undertake to respond to the most important toast of the evening without any previous warning, and, as the Brother who was appointed to perform this duty has defaulted, I shall leave the whole responsibility with him, and make no effort to retrieve what he has left undone.

I feel at the present time like a belated Oklahoma boomer, who finds all the eligible opportunities preempted, and nothing for him to do but to go home. I suppose, if I am to say anything, I had better talk for

the children, being one of the youngest members of the Lodge. I do not mean by that, in the years that I have lived. In the Lodge we reckon not from the time we see the light of earth, but from the time we see the light of Masonry. In that respect I am one of the youngest members. I can say like the little tot in kilts, when asked by a lady, "How old are you, my little man?" "Why," he replied, "I'm not old at all; I'm most new."

This is the first formal occasion of the kind in which I have come among the Brethren. I confess I look upon my superiors in Masonry with something of awe and reverence, when I see them in all the pomp and splendor of full Masonic panoply. It calls to my mind the first verse of that poem by Lord Byron, the destruction of Sennacherib, which we used to declaim when we were boys:—

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee."

The rest does not apply to this body, so I will not repeat it. I don't wish, Sir, to make the ladies or those outside the mystic circle at all envious, but if I am to speak seriously and for the younger members, I must say that since I came into the Lodge, the dignity and impressiveness of its work and ritual, the purity of its purposes, its moral and spiritual consistency, and

the general charm of its associations, have largely exceeded my anticipations. I don't see why a good man should not have his nobler purposes strengthened; why he should not feel an inspiration for good work, nor why a man of average moral fibre should not find his better motives stirred and stayed and strengthened, by a contemplation of the lessons of this Order, and by a faithful observance of the tenets of our institution. I sometimes feel a little regret that I did not enter Masonry a great many years ago, but I console myself—and this is the only reference I shall make to the ladies—I console myself as some men do who marry happily late in life, that they did not make the venture earlier, for fear they would not have been so fortunate. Columbian Lodge was worth waiting for.

LAST REGULAR TOAST.

Our Chaplain :— Watchful sentinel on the

“ Isthmus that doth proudly rise
Up 'twixt two eternities.”

The Worshipful Master :

“ Of all the guests at life's perennial feast,
Who of her children sits above the Priest?
For him the brodered robe, the carven seat,
Pride at his beck, and beauty at his feet ;
For him the incense fumes, the wine is poured,
Himself a god, adoring and adored.

His the first welcome when our hearts rejoice ;
His in our dying ear the latest voice ;
Font, altar, grave, his steps on all attend,
Our staff, our stay, our all but heavenly friend."

Such is our Chaplain, Rev. Bro. George J. Prescott, who till now was ever ready to respond to any call which the Lodge made upon him.

As Bro. Prescott does not respond, although he was here a minute ago, I will call upon Bro. Rodocanachi to speak for him.

RESPONSE OF WOR. BRO. J. M. RODOCANACHI.

Worshipful Master : — What can I say now ? If you had asked me to speak for the ladies, then I would have been at home ; but when you ask me to speak for the Chaplain, why, I am far from it. However, Worshipful Master, as long as you have been kind enough to call upon me, I will say that I regret exceedingly that I did not know exactly the nature of this gathering, neither did I expect to be called upon, feeling certain that there were to be a great number of distinguished and eloquent Brethren present to address you ; therefore, I have made no preparation — especially such as is due to such an august audience. But when I look into your cheerful yet earnest faces — when I look into the countenances of the members of Columbian Lodge, I feel I am inspired ; I feel as if I were led to the fields of that form of eloquence which is the child of genuine enthusiasm.

Being among Brethren, I may be allowed to confess that my immediate past has been so checkered that for a long time I felt it was best for me not to inflict my cheerless presence upon my friends. Thus, Worshipful Master, I even hesitated to accept your kind and fraternal invitation to be present at your centennial. Now, I am glad that I did accept it. From the moment that I passed through the portals of the Second Universalist Church on the eighth of this month ; as soon as I entered what was for the time the asylum of my Masonic Alma Mater, from that moment everything seemed to have changed. The dense black cloud seemed to be cleft asunder, disclosing the silver lining, which inspired new activity, new life, and peace, in my troubled soul.

I will say in continuance, Worshipful Master, that I recognize and accept every one present as my Brother. You will forgive me, however, if I single out a few from amongst them, — very few, — to whom my very soul seems to cling, owing to my early and long Masonic association with them. I feel their presence to-night. It infuses new life ; it imparts new vigor to me. Their presence carries me back ; it makes me feel as young and as elastic as of yore. I allude to the Right Worshipful William T. R. Marvin, at whose “receiving light” I had the pleasure of assisting ; to Bro. William P. Jones ; to Bro. Charles W. Stevens, whose acquaintance I made some thirty-nine years ago on a similar occasion, at a banquet given by Columbian

Lodge at Parker's ; and I assure you, ever since then I have looked upon him with envy for being such a favorite of the Nine. Yes, the presence of these Brethren carries me back to my early, happy Masonic days. At the same time, they bring to mind Brethren no longer with us, whose memories will remain forever green.

As I allude to those who have long passed away, allow me to say one word on one of my first Masonic friends — the man who encouraged me most, not only in my Masonic but even in my commercial career ; a former Grand Master, a member of this Lodge, one of the brightest jewels in the diadem of Masonry. I allude to the Historian of this Lodge, Right Worshipful John T. Heard, a man of sterling worth, a man who was ever ready to render justice to every human being, be he Mason or not ; a man who was as docile as a child and yet as firm as a rock ; while ever ready to yield to reason, he would yet never be trod upon by anyone ; a man, in the words of Governor Greenhalge, " Earnest and zealous for the noble principles of our honored Brotherhood."

And Brethren, permit me to state that Bro. John T. Heard is still amongst us in the personality of his son, Dr. John Theodore Heard, who devotes much of his time, energies and ability, in following the good example of his father, and discharging conscientiously and efficiently the duties of trustee of one of the leading

educational and benevolent institutions of the Commonwealth.

Worshipful Master, regarding this Lodge what shall I say? It is certainly very clear that the lapse of a whole century has failed to make a furrow, or even to lay a wrinkle on its smooth forehead. There is no indication of its growing old. Its history was written more than forty years ago, it is true, but it is a story, we must all admit, from the Right Worshipful William T. R. Marvin, or from Wor. Bro. William B. Fowle, by my side, who is the oldest living Past Master of Columbian Lodge, to the newly raised candidate and the latest admitted Brothers, to which we can point with pride. It is a tale of true Masonic life, and of legitimate prosperity. To-day old Columbian Lodge, with all its hundred years, possesses more energy, more activity, more vitality than many of the youngest Lodges of the Order. And do you know why that is? Because of the principle that is dwelling amongst you, that principle which is "the strength and support of all institutions." Another fact is, that, without disregarding the social pleasures, you give your full, your unlimited attention to the moral virtues.

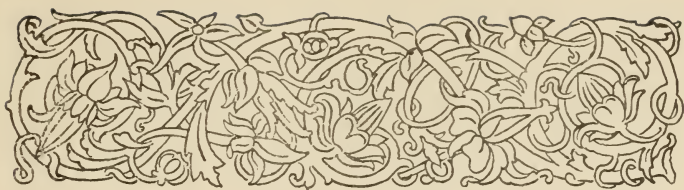
Before resuming my seat, I beg leave to say a few words about the youngest child of your organization, the Lodge of Eleusis, whose example has fortified you; whose example has contributed to the solemnity of your work, and consequently in a great measure aided you in your onward progress, and success. The Lodge of

Eleusis, in following the forms and the ceremonies of the Eleusinian mysteries, demanded from the candidate a proficiency in the degree or degrees through which he had passed before allowing him to advance. Many Lodges, and you among the rest, have adopted this requirement, with great benefit to the Fraternity at large, and I am happy to say that you have never relinquished, you have never given up that idea; you are demanding more and more from your candidates rather than less. I feel, therefore, Worshipful, that I can say with truth, thanks and commendation are due to the Lodge of Eleusis for having introduced a reform which elevates the character and increases the solemnity of the work of her sister Lodges, and thus proves of inestimable value to our Fraternity.

From the innermost recesses of my heart I wish every success to Columbian Lodge. I thank you, Worshipful Master, for this accidental and unexpected call upon me.

The remarks of Bro. Rodocanachi closed the ceremonies of the evening, and the Brethren and their guests separated with congratulations on the successful manner in which the Centenary had been celebrated and the bright prospects for the future of the Lodge.





APPENDIX

LETTERS



THE Centennial Committee issued invitations to many eminent Brethren at home and abroad, who were interested in Columbian Lodge, as well as to the various Lodges in Massachusetts founded in 1795, and to the descendants of our Charter Members whose addresses could be obtained, asking their attendance at the Celebration. Many responses were received, and it was the intention of the Committee to publish them in connection with the account of the exercises. These, with a few fortunate exceptions, were kept in the private room of the Lodge, in the Temple ; but by the disastrous conflagration of September last, in which so many Masonic treasures were lost, and which deprived us of our apartments, they were destroyed. The few which were preserved are printed below, and we greatly regret our inability to give them all, that the members of the Lodge might read the cordial good wishes sent not only by those who were unable to attend, but by the Brethren and guests

who accepted, and honored us with their presence at the exercises in the Church and at the Banquet.

[From the Hon. Frederic W. Lincoln, a descendant of Paul Revere.]

BOSTON, June 12, 1895.

ALBERT A. FOLSOM, Esq.,

Chairman Cent'l Com. of Columbian Lodge.

Dear Sir:

The "fraternal invitation" to the exercises commemorating the Centennial Anniversary of the organization of the Columbian Lodge was gratefully received.

It was my intention to have given my personal attendance, but absence from the city on the evening of the Celebration prevented, and I write at this time to express my regrets at not being able to be present to enjoy the intellectual services of the occasion.

Although not a member of your Order, I have always recognized the beneficence of its objects, and the excellent and public-spirited citizens who have ever been enrolled in its ranks. I have no doubt you have reason to be proud of the successive generations of good men who have been connected with your Lodge during the century it has existed, and trust that its future history may be as prosperous as its past.

With thanks for the invitation, I remain,

Very respectfully yours,

FREDERIC W. LINCOLN.

[From Bro. Fred. J. W. Crowe, P. Prov. Gr. Organist, England.]

MARSDEN, TORQUAY, ENGLAND, May 28, 1895.

Wor. Bro. ALBERT A. FOLSOM,

Chairman Cent'l Committee, etc.

Dear Sir and Wor. Bro.:

I am greatly obliged by your kind invitation to the Centenary of the Columbian Lodge, and can only regret that distance makes my presence on the occasion impossible.

Such an event is, of course, a landmark in the history of any Lodge, and I beg you to convey to the Brethren of "Columbian," with my fraternal greetings, my hearty congratulations on the attainment of their Centenary, and to ask their acceptance of the accompanying short Ode, which I have written for the occasion.

With every good wish for the continuance and prosperity for very many years to come of your honourable and venerable Lodge,

Believe me,

Fraternally yours,

FRED. J. W. CROWE,
P. P. G. O. (Craft and Arch), etc., etc.

ODE

Written for the Centenary of Columbian Lodge, Boston, Mass., U. S. A.,
by Bro. FRED. J. W. CROWE.

A HUNDRED changeful years have rolled
Since first did Light these walls enfold!
A hundred years since Builders wise
This lasting edifice bid rise!

The North-East Corner Stone well laid
Has thus the Master's skill repaid;
And so the Perfect Building grows
'Mid summer's suns, and winter's snows.

The Mystic Lore is handed on
As taught by Craftsmen long since gone;
And those instructed by their light
Teach others still to walk aright.

Great Architect! O grant that we
Who follow in their steps may be
Still led by Wisdom from above,
And walk, as Brothers should, in Love.

So mote it be.

[From Bro. Wm. Jas. Hughan, P. S. G. D., Grand Lodge of England.]

TORQUAY, ENGLAND, 27th May, 1895.

Wor. Bro. ALBERT A. FOLSOM,
Chairman Centennial Committee.

Dear Sir and Bro.:

Many thanks for the invitation to the Centenary Celebration of the "Columbian Lodge." I regret much that it is not in my power to accept, as such commemorations are most interesting to me.

About two hundred Lodges in England have been continuously on our Register for over one hundred years, and many, as you know, are empowered, through their members, to wear Centenary Medals of special or ordinary designs. I am glad to learn that you are to strike such a Medal.

I hope this will reach you in time to read to the Lodge, and if so, kindly present my best wishes to the W. M. and members.

Believe me,

Yours Fraternaly,

WM. JAMES HUGHAN.

[From the Wor. Master of King Hiram Lodge, founded 1795.]

PROVINCETOWN, MASS., June 8, 1895.

J. FOSTER BUSH, M. D.,
W. M. Columbian Lodge, Boston, Mass.

Dear Sir and Wor. Bro.:

The invitation to attend the One Hundredth Anniversary of Columbian Lodge is received, and while I thank you for the same, I regret very much my inability to be present on that occasion.

I congratulate Columbian Lodge on its completion of a century's work for the benefit of mankind. The good done cannot be estimated. I would ask for Columbian Lodge as she now enters on her second century not a life of ease, as that would avail but little,

but rather a life of work by which the grand principles of our Order will be inculcated upon the minds of many, teaching them to mould and shape their lives by its inspiring truths; then will her many sons, grateful for the lessons taught them, rise up and call her blessed.

Fraternally yours,

WM. W. JOHNSON,
W. M. King Hiram Lodge.

[From Capt. Woolmer Williams, of the Honourable Artillery Company, of
London, England.]

LONDON, E. C., 26 July, 1895.

My Dear Worshipful Master:

It has been a deep regret to me that owing to the shortness of my recent visit to Boston, I was precluded from accepting your very kind invitation to be the guest of the Columbian Lodge at its Centennial Celebration. I had greatly hoped that time and circumstances would have permitted my taking part in what would have been to me one of the most interesting occasions of my Masonic career.

Through the kindness of Bro. Folsom I had, however, the opportunity of seeing a full account of the proceedings, and of receiving, as a souvenir, one of the Commemorative Medals, which I prize very highly; and although it was not my good fortune to be with you on that occasion, I cherish the hope of many future opportunities of meeting some of the members of the Columbian Lodge, either on one side or other of the "Silver Streak."

Accept my fraternal wishes for the continued prosperity of the Lodge and for the happiness and welfare of all its Brethren, and believe me,

Fraternally and faithfully yours,

WOOLMER WILLIAMS,
P. M., P. Z.

The W. M., the Columbian Lodge.

[From Bro. Geo. L. Shackles.]

LAND OF GREEN GINGER,

HULL, ENGLAND, June 1, 1895.

ALBERT A. FOLSOM, Esq.,

Chairman Centennial Committee,

Columbian Lodge, Boston, U. S. A.

Dear Sir and Worshipful Bro. :

I beg to acknowledge with thanks your fraternal invitation to attend the Centenary of the Columbian Lodge. Nothing would give me greater pleasure than to be present, but distance forbids. The reputation of your Lodge is not confined to New England, but is familiar to many Brothers on this side of the ocean, as the home of one who has done much for Masonic history, and more especially for Masonic numismatics. I am sure the Medal which I am informed you purpose striking in honor of the interesting event which you are about to celebrate, will be a credit to your Lodge, and watched for with interest by all who have followed the researches of your excellent Secretary. I regret my inability to attend the exercises, and beg you to convey to the Worshipful Master and Brethren of the Columbian Lodge my thanks for your kind remembrance, and my best wishes for the continued prosperity of your venerable Lodge.

Fraternally yours,

GEORGE L. SHACKLES.



THE LOVING CUP.

ONE of the pleasant souvenirs of the Centenary was a Loving Cup, made in England under the direction of the Chairman of the Centennial Committee, and presented by him to his associate members and a few others, as a memento of the event. This was in the form of a cup having two handles; the base was three and a half inches in diameter, and the height four and three-quarter inches. It was of fine white china, with gold decoration on the handles, the base, and the brim; on the front was an inscription in dark blue letters, in six lines, the first semi-elliptical, and as follows: Columbian Lodge. | Ancient Free | and Accepted Masons | Founded June 8th. 1795. | (dash) | Centennial Celebration. | June 8th.-22nd. 1895. An ornamental floral dash above the second and below the last line.

On the opposite side was the device of the head of Columbia, familiar to our members for many years by its use upon the notices, and beneath, near the bottom, the motto of the Lodge, *Semper Ubique*.

On the base: Manufactured | for | Richard Briggs Company | Boston | by | Josiah Wedgwood & Sons Ltd. | of Etruria, England.

These cups have been greatly admired for their chaste and attractive design, and, aside from their historic value, have excited much interest as a revival of an old Masonic custom, the Lodges here and in England a century and more

ago, when the "call to refreshment" was given, having generally used pitchers, drinking cups, etc., adorned with Masonic devices, or bearing the name of the Lodge.

Only twenty-five were made, and the names of the recipients are as follows:

J. FOSTER BUSH, W. M.,	G. E. LOVETT,
J. S. KENDALL, S. W.,	W. T. R. MARVIN,
FRANK O. GUILD, J. W.,	L. B. NOYES,
FRED'K ALFORD,	WILLIAM M. OLIN,
W. M. CAMERON,	EDWARD T. SAXE,
J. H. COLLAMORE,	C. W. STEVENS,
J. GEO. COOPER,	W. J. STEVENS,
A. A. FOLSOM,	WILLIAM WHITE,
JACOB FOTTLER,	ALMON WIGHT,
A. A. HALL,	E. BENTLEY YOUNG,
WM. P. JONES,	M. W. GRAND LODGE,
I. H. LOCKE,	BOSTONIAN SOCIETY,

COLUMBIAN LODGE.



PAST MASTERS

OF

COLUMBIAN LODGE

THIS list differs from those previously printed, in that the term of service given below dates from the Annual Meeting in December of each year, when the election was held, whether the installation took place at that meeting or not. Those marked with a * are deceased.

*JOSEPH CHURCHILL,	1795-98	*WILLIAM W. BAKER,	1849-51
*JOHN W. FOLSOM,	1798-1801	*WM. D. COOLIDGE,	1851-53
*AMASA STETSON,	1801-03	*JOHN T. HEARD,	1853-55
*DANIEL BAXTER,	1803-06	*WM. B. FOWLE, JR.,	1855-57
*STEPHEN BEAN,	1806-08	*ROBERT L. ROBBINS,	1857-58
*DANIEL BAXTER,	1808-09	*CHAS. E. BUCKINGHAM,	1858-60
*JOSEPH JENKINS,	1809-13	SYLVESTER TRULL,	1860-62
*DAVID MOODY,	1813-14	HENRY W. WARREN,	1862-64
*ELIJAH MORSE, ¹	1814	*JOHN ROUNDEY,	1864-65
*BENJ. B. APPLETON,	1815-16	*JOSIAH A. STEARNS,	1865-67
*JOSEPH JENKINS,	1816-18	*WM. H. KENNARD,	1867-69
*AARON BEAN, ²	1818-20	*GEORGE M. BAKER,	1869-71
*SAMUEL SMITH,	1820-22	WM. T. R. MARVIN,	1871-73
*DANIEL BAXTER, JR.,	1822-25	WM. J. STEVENS,	1873-76
*GEORGE G. SMITH,	1825-27	ALBERT A. FOLSOM,	1876-78
*JOSHUA B. FLINT,	1827-28	FREDERICK ALFORD,	1878-80
*GEORGE G. SMITH,	1828-29	*GEORGE A. GILLETTE,	1880-82
*JOSHUA B. FLINT,	1829-33	WALTER M. CAMERON,	1882-84
*DAVID TILLSON,	1833-36	E. BENTLEY YOUNG,	1884-86
*RUEL BAKER,	1836-40	ALBERT A. HALL,	1886-88
*BENJ. B. APPLETON,	1840-41	J. GEORGE COOPER,	1888-90
*GEORGE G. SMITH,	1841-45	ISAAC H. LOCKE,	1890-92
*GEORGE M. THACHER,	1845-47	WILLIAM WHITE,	1892-94
*PETER C. JONES,	1847-49	J. FOSTER BUSH,	1894-

¹ W. Master E. Morse resigned, having been appointed D. D. G. M. First District, and B. B. Appleton was elected March 2, 1815.

² Died in office, April 6, 1820.

Officers of Columbian Lodge Elected December, 1894,
for the Centennial Year.

Worshipful Master.

JOHN STANDISH FOSTER BUSH.

Senior Warden.

JOSEPH SEWALL KENDALL.

Junior Warden.

FRANK OSCAR GUILD.

Treasurer.

Rt. Wor. EDWARD BENTLEY YOUNG.

Secretary.

Rt. Wor. WILLIAM T. R. MARVIN.

Chaplains.

The Rev. GEORGE JARVIS PRESCOTT,

The Rev. STOPFORD W. BROOKE.

Marshal.

J. EDMISTON BROWN.

Senior Deacon.

Junior Deacon.

MOSES C. PLUMMER.

WILLIAM MILO OLIN.

Senior Steward.

Junior Steward.

EDW. BRINLEY KELLOGG.

GEORGE E. LOVETT.

Inside Sentinel.

Organist.

WM. PARKER JONES.

WILLIAM H. GERRISH.

Trustees.

Wor. J. S. FOSTER BUSH, Rt. Wor. E. BENTLEY YOUNG,

Ex-Officiis, and

Wor. ALBERT A. FOLSOM, to Dec., 1896,

ALBERT K. BROWN, to Dec., 1897,

JOHN H. COLLAMORE, to Dec., 1898.



OFFICERS, CENTENNIAL YEAR.

1. Wor. J. F. Bush, W. M.
2. J. S. Kendall, S. W.
3. F. O. Guild, J. W.
4. Rt. Wor. E. Bentley Young, Treasurer.
5. Rt. Wor. W. T. R. Marvin, Secretary.
6. Rev. G. J. Prescott, Chaplain.
7. J. E. Brown, Marshal.
8. M. C. Plummer, S. D.
9. W. M. Olin, J. D.
10. E. B. Kellogg, S. S.
11. G. E. Lovett, J. S.
12. W. P. Jones, I. S.
13. Wm. H. Gerrish, Organist.
14. Edward Macdonald, Tyler.
- 15.

LIST OF MEMBERS

JUNE 22, 1895

Whole number, exclusive of Honorary Members, 400; of these, 162 (marked with a †) are Life Members. All but one of the Honorary Members, (Rt. Wor. Bro. ROWE), are also Life Members, and so designated.

†ALLEN, GEORGE H.	September 5, 1856
†ALBREE, JOHN	January 1, 1857
†ALFORD, FREDERICK	June 6, 1867
†ALLEN, GEORGE	March 4, 1869
ADAMS, J. HENRY	January 4, 1872
ADAMS, GEORGE	May 5, 1887
†ADDICKS, FREDERICK P.	December 4, 1890
A'KEN, HARRY C.	September 3, 1891
†ADAMS, JOHN G. B.	May 4, 1893
†AMES, JESSE E.	February 1, 1894
ABBOTT, LEON M.	June 7, 1894
ALBEE, EDWARD F.	September 6, 1894
†AMES, CHARLES F.	January 3, 1895
ATWOOD, JAMES B.	April 30, 1895
†BEAN, IVORY	June 6, 1850
†BUTTERFIELD, WILLIAM	January 6, 1859
†BIGELOW, LUCIUS A.	January 21, 1859
†BROWN, GEORGE B.	February 3, 1859
†BLANCHARD, S. STILLMAN	January 1, 1863
†BACALL, WILLIAM F.	May 7, 1863
†BOWDITCH, EUGENE H.	November 5, 1863
†BICKNELL, WALTER F.	January 7, 1864
†BOWDITCH, ALEXANDER G.	November 3, 1864
†BARNABEE, HENRY C.	March 2, 1865
†BATES, GEORGE P.	September 7, 1865
†BOSSON, GEORGE C.	October 3, 1867

†BROWN, DAVID H.	May 22, 1868
†BOARDMAN, WILLIAM L. P.	June 19, 1868
†BAKER, JOHN L.	December 3, 1868
†BARTON, ISAAC R.	November 7, 1869
BERRY, JAMES	June 1, 1871
BROWN, JOSEPH	May 2, 1872
BABCOCK, AARON B.	February 6, 1873
BACON, SAMUEL H. ¹	June 5, 1873
BLAISDELL, MARK A.	March 5, 1874
BATCHELLER, EDWIN H.	June 1, 1876
†BROWN, LEROY S.	December 3, 1878
†BRADBURY, GEORGE W.	April 7, 1881
BARKER, CHARLES A. ²	April 7, 1881
BICKNELL, GEORGE J.	December 1, 1881
BABCOCK, WILBUR C.	April 5, 1883
BOYNTON, CHARLES A.	April 5, 1883
BANKS, WILLIAM	April 3, 1884
†BUSH, JOHN S. FOSTER	February 4, 1886
BLAKE, JAMES S.	February 4, 1886
†BARNARD, CHARLES	September 2, 1886
†BROWN, ALBERT K.	February 3, 1887
BROWN, J. MERRILL	October 6, 1887
†BUNTING, WILLIAM M.	February 2, 1888
BOWLES, FRANK H.	February 2, 1888
BURTON, HIRAM MCK.	April 5, 1888
BOWEN, BENJAMIN J.	May 3, 1888
BATCHELDER, CHARLES H.	June 7, 1888
BROWNELL, FRANK C.	October 4, 1888
BACON, HENRY W.	June 6, 1889
BRADBURY, CHARLES D., Jr.	February 6, 1890
BARNARD, CHARLES W., Jr.	June 5, 1890
BROWN, JAMES E.	November 6, 1890
BUSHER, CHARLES J.	March 3, 1892
BOOTH, JUNIUS B.	June 2, 1892
BIXBY, WILLIS U.	October 6, 1892
BAKER, ALFRED T.	November 3, 1892

1 Resumed January 1, 1894.

2 Resumed March 1, 1895.

BODENSCHATZ, HERMAN B.	May 4, 1893
†BROWNLOW, JOSEPH J.	June 1, 1893
BROOKE, STOPFORD W.	June 1, 1893
BRADLEE, BENJAMIN H.	June 1, 1893
BALDNER, CHARLES E.	March 1, 1894
BEACH, EDWARD S.	May 3, 1894
†BURNHAM, PRESCOTT	June 7, 1894
BRYAN, CHARLES E.	November 1, 1894
BROWN, GEORGE D.	January 3, 1895
BADGER, EDWARD J.	February 7, 1895
BANNISTER, CHARLES F.	April 4, 1895
BALDREY, CHARLES K.	April 30, 1895
BABCOCK, DAVID M.	June 6, 1895
†CLAPP, WILLIAM	May 19, 1854
†CLARK, OREN F.	October 7, 1853
†CHAPMAN, JOHN M.	November 3, 1859
†COOK, HENRY A.	January 7, 1863
†CURTIS, J. GARDNER	October 5, 1865
†CHAMBERLAIN, JAMES W.	May 2, 1867
†CASS, JOHN H. ¹	June 1, 1871
CAMERON, WALTER M.	June 1, 1871
†COOPER, JOHN GEORGE	June 4, 1874
CLARK, THOMAS R.	May 3, 1877
CATES, ALFONSO G. W.	April 7, 1881
COLLINS, HARRY G.	December 6, 1883
CARPENTER, GEORGE S.	April 2, 1885
CUTLER, WILLIAM H.	September 2, 1886
COOK, HENRY W.	December 2, 1886
CROWELL, TIMOTHY B.	June 2, 1887
COX, FRANK P.	June 7, 1888
COOPER, JOHN F.	January 3, 1889
CROWELL, ALBERT F.	May 2, 1889
CHADBOURNE, JOSEPH H.	October 3, 1889
†COLLAMORE, JOHN H.	March 6, 1890
CLARKE, GEORGE H.	October 2, 1890

1 Resumed December 3, 1891.

COOK, WARREN A.	March 3, 1892
COLLAMORE, GEORGE W.	June 2, 1892
CHANNELL, HORACE L.	October 6, 1892
COFFIN, URIAH H.	May 4, 1893
CARR, GEORGE M.	June 19, 1894
CRAMM, EDWARD P.	February 7, 1895
CURRIER, ARTHUR P.	April 4, 1895
CLOUGH, FRANK S.	April 30, 1895
†DAVIS, WILLIAM F.	February 16, 1855
†DEVEREUX, DANIEL D.	November 6, 1862
†DAMON, C. ALPHONZO	January 7, 1864
†DAVIS, FRANCIS A.	October 27, 1864
†DE RIBAS, ANTONIO L.	November 16, 1865
DRIESSENS, JULES F.	April 7, 1881
DESHON, GEORGE P.	December 7, 1882
DOUGLASS, ORVILLE	June 4, 1885
DANA, ISAAC D.	September 3, 1885
†DAY, AUSTIN P.	September 2, 1886
†DILLAWAY, WILLIAM S.	March 1, 1888
†DILLAWAY, WILLIAM E. L.	March 1, 1888
†DOWNES, FREDERIC O.	October 4, 1888
DAWSON, HENRY	January 29, 1889
DUTTON, NATHANIEL A.	November 3, 1892
DOUGLAS, ALFRED N.	January 5, 1893
DAYTON, FAYETTE G.	May 4, 1893
DUSTIN, GEORGE C.	June 7, 1894
DAVIS, CHARLES A.	June 20, 1895
ERB, THEODORE F.	June 6, 1878
EATON, SOLOMON	June 3, 1880
ERB, ROBERT C.	May 2, 1889
ENEBUSKE, CLAES J.	June 20, 1895
†FRIES, WULF C. J.	April 6, 1854
†FOSTER, AMOS	November 1, 1860
†FESSENDEN, WILLIAM H.	December 1, 1864
†FAUGHT, GEORGE N.	May 4, 1865
†FORRISTALL, EZRA	May 4, 1865

†FOSTER, EBEN B.	October 5, 1865
†FRANCIS, FIDEUS	September 2, 1869
†FOLSOM, ALBERT A.	March 2, 1871
FOULKES, HENRY G.	September 4, 1873
FREELAND, ALBERT F.	June 4, 1874
FITZGERALD, JAMES R.	December 4, 1884
FARQUHAR, CHARLES S.	October 7, 1886
†FOXCROFT, GEORGE A.	June 7, 1888
†FAIRBANKS, ALBERT P.	September 6, 1888
FOLSOM, CHANDLER R.	November 1, 1888
FOTTLER, JACOB	December 5, 1889
FOSTER, CARL H.	November 6, 1890
FINDLAY, JOHN L.	June 7, 1894
FELKER, JOHN C.	February 7, 1895
FITCH, ROBERT G.	April 30, 1895
†GREGORY, FRANKLIN E.	September 6, 1855
†GRISWOLD, DANIEL C.	June 7, 1860
†GREENLEAF, HENRY F.	March 4, 1869
GRANT, CHARLES, JR.	June 1, 1871
GRACE, NICHOLAS J.	March 2, 1876
GAY, HENRY D.	December 4, 1884
†GOODRICH, CHARLES B.	September 2, 1886
GREEN, GEORGE N.	November 4, 1886
GREEN, EDWARD H.	March 3, 1887
GRANGER, ANDREW M.	January 3, 1889
GUILD, FRANCIS O.	May 2, 1889
GARVIN, FRANK E.	February 9, 1891
†GWYNNE, WILLIAM H.	April 7, 1892
†GLOVER, CHARLES H.	June 2, 1892
GLEASON, CHESTER E.	October 6, 1892
GREENE, OLIVER D.	December 1, 1892
GARLAND, ERNEST A.	June 19, 1894
GLEASON, HARRY C.	January 3, 1895
†HEWES, JOSEPH J. ¹	December 20, 1851
†HILLS, WILLIAM S.	January 6, 1859

†HATCH, CORNELIUS P.	November 1, 1860
†HITCHCOCK, DAVID W.	April 4, 1861
†HARRIS, A. HOLBROOK	June 6, 1867
†HALLETT, DANIEL B.	October 3, 1867
†HASKELL, ALLEN	December 6, 1867
†HILL, GEORGE H.	June 19, 1868
HALL, ALBERT A.	June 1, 1871
HUMPHREYS, GEORGE H.	January 4, 1872
HATFIELD, LYMAN	February 6, 1873
HUTCHINSON, FRED. J.	March 5, 1885
HUTCHINSON, FREEDOM	February 4, 1886
†HYNEMAN, LOUIS	April 7, 1887
†HOBBS, WALTER C.	February 2, 1888
†HALL, FRANK E.	March 1, 1888
HALL, HENRY A.	June 7, 1888
HOAK, NEWTON A.	December 5, 1889
HAYES, HARRY E.	November 6, 1890
HEFFLON, DARWIN F.	November 6, 1890
HOWARD, CHARLES W.	April 2, 1891
HALIBURTON, WALTER S.	April 2, 1891
HALL, GEORGE A.	March 3, 1892
HAYWARD, ARTHUR B.	June 2, 1892
HIGLEY, CHARLES W.	February 2, 1893
HOUSMAN, WILLIAM	May 4, 1893
HEINOLD, GEORGE A.	May 3, 1894
HIGGINS, THOMAS P.	February 7, 1895
HYDE, S. EVERETT	June 6, 1895
HAYDEN, JOSIAH W.	June 20, 1895
†JONES, WILLIAM P.	February 2, 1854
†JACKSON, WILLIAM H.	June 2, 1859
†JOHNSON, SAMUEL ¹	November 22, 1860
†JONES, EDWARD J.	February 4, 1864
†JONES, G. HOWARD	May 4, 1865
†JONES, CHARLES A.	June 5, 1879
JELLISON, CHARLES E.	June 2, 1881

¹ Died October 19, 1895.

JARVIS, GEORGE	November 1, 1884
JOHNSTON, ALBERT V.	March 4, 1886
†JENKINS, CHARLES H.	December 2, 1886
†JAMES, FRANK M.	April 2, 1891
†JONES, ARTHUR R.	May 4, 1893
JONES, W. CLIFTON	February 1, 1894
JOHNSTON, JAMES E.	April 4, 1895
†KEITH, ISAAC N.	November 6, 1862
†KAULBACH, JOHN G.	October 6, 1864
†KENNISON, JOHN	February 6, 1868
†KENDALL, JOSEPH S.	April 3, 1884
KEENE, CHARLES S.	October 7, 1886
KNIGHT, CHARLES R.	December 4, 1890
KENNEY, HENRY M.	November 2, 1893
KELLOGG, EDWARD B.	May 3, 1894
KNOWLES, CYRUS B.	May 3, 1894
KNOTT, NATHANIEL W. T.	February 7, 1895
†LOTHROP, AUGUSTUS	May 3, 1855
†LIVERMORE, SAMUEL B.	October 7, 1858
†LEE, DANIEL W.	February 4, 1864
LOCKE, ISAAC H.	June 5, 1879
LEVIEN, MORRIS S.	April 3, 1884
†LOWELL, GEORGE F.	November 4, 1886
†LEARNED, FRANCIS M.	December 1, 1887
LAMB, BENJAMIN F.	April 6, 1888
†LOWELL, FREDERIC E.	June 7, 1888
LUCAS, FREDERIC H.	June 6, 1889
LEACH, ARTHUR E.	October 2, 1890
LOVELL, A. CHAUNCEY	June 4, 1891
LEVY, GEORGE A.	March 3, 1892
†LEAVITT, CARROLL A.	April 7, 1892
LEONARD, EDWIN A.	April 7, 1892
LOCKE, CHARLES B.	February 2, 1893
LARSSON, GUSTAF	October 5, 1893
LOVETT, GEORGE E.	November 2, 1893
†MCINTYRE, PETER	February 16, 1855
†MILLS, DEXTER T.	May 6, 1858

†MARVIN, WILLIAM T. R.		June 3, 1858
†MAYHEW, MATTHEW A.		November 3, 1859
†MAYNZ, EDWARD		May 2, 1861
†MCCLANNIN, ROBERT F.		March 3, 1864
†MOORE, FREDERIC H.		January 3, 1866
†MAYNARD, DANIEL H.		May 7, 1868
†MANN, CHARLES		December 3, 1874
MCCABE, PATRICK		June 5, 1879
MERRIMAN, FRANCIS E.		February 3, 1881
MCDONALD, DUDLEY S.		April 6, 1882
MORGAN, RANSOM S.		November 2, 1882
MUDGE, FRANK H.		April 5, 1883
MORRILL, FRANK J.		November 5, 1885
†MARDEN, JOHN W.		February 4, 1886
MADDOX, FRANCIS B.		May 5, 1887
MITCHELL, CLARENCE K.		June 7, 1888
†MANSFIELD, CHARLES J.		December 4, 1890
MERRIFIELD, CHARLES C.		June 2, 1892
MUDGE, ALFRED		February 2, 1893
MILLS, BENJAMIN F.		November 2, 1893
MOFFITT, WILLIAM A.		June 19, 1894
McKISSICK, EDWARD P.		June 19, 1894
McMURRAY, ROBERT		April 4, 1895
McKEE, ALEXANDER W. N.		April 4, 1895
MANSFIELD, WALTER H.		June 6, 1895
†NEIBUHR, CALEB E.		November 3, 1859
†NOYES, CHARLES H.		February 4, 1869
NEALE, GEORGE F.		June 2, 1881
NOYES, LEWIS B.		December 1, 1881
†NASON, PRESTON C.		March 24, 1887
NORTON, JOHN H.		December 1, 1887
†NICKERSON, ISAIAH		May 1, 1890
†NEVILLE, WILLIAM ¹		January 7, 1892
†NEVIN, EDWARD B.		November 3, 1892
NOWELL, WILLIAM F.		May 4, 1893

¹ Died September 2, 1895.

NOTT, WILBUR F.	March 1, 1894
NOONE, EVERETT P.	June 7, 1894
†OLIN, WILLIAM M.	November 1, 1894
OSBORN, FRANCIS A.	April 30, 1895
†PARK, WILLIAM D.	February 7, 1856
†PUTNAM, JOSHUA H.	October 6, 1859
†PATCH, DANIEL A.	March 1, 1860
†PRAY, BENJAMIN S.	January 2, 1864
†PORTER, PEREZ G.	October 27, 1864
†POLLARD, FRANKLIN A.	November 3, 1864
†PRATT, FRANKLIN S.	December 11, 1866
†PRIEST, HENRY L.	June 6, 1867
†POLLARD, DANIEL F.	December 5, 1868
PITMAN, JAMES R.	March 6, 1872
PRESCOTT, GEORGE J.	March 6, 1884
†PAGE, FRANCIS E.	November 5, 1885
PERKINS, CURTIS L.	March 4, 1886
PATTERSON, JOHN B.	September 2, 1886
PAGE, ALBERT K.	November 4, 1886
†PLUMMER, MOSES C.	December 2, 1886
†PHELPS, WILLIAM S.	December 1, 1887
PIERS, FRANCIS C. ¹	June 7, 1888
PEDRICK, LAWRENCE E.	September 6, 1888
POTTER, WILLIAM, JR.	November 1, 1888
PEARE, OSCAR H.	June 6, 1889
PARK, OSMOND F.	January 7, 1892
PARKER, WILLIAM J.	March 2, 1893
PUIG, CAYETANO	June 1, 1893
PULSIFER, GEORGE W.	February 1, 1894
PATTERSON, WALTER L.	January 3, 1895
PATERSON, THOMAS S.	June 6, 1895
†ROWE, SOLOMON S.	December 6, 1860
†REED, BENJAMIN F.	September 4, 1862
†RUSSELL, STEPHEN S. C.	September 7, 1865

¹ Resumed November 19, 1894.

†REMICK, TIMOTHY	October 4, 1866
†RICHARDS, JOHN J.	March 7, 1868
†RICHARDSON, R. JULIUS	October 7, 1869
RUMERY, EDWARD M.	May 3, 1877
REIDELL, FRANKLIN B.	October 1, 1891
RUSSELL, HENRY E.	March 3, 1892
RYDER, CLARENCE M.	March 1, 1894
RONEY, JOHN	November 1, 1894
ROBINSON, EDGAR F.	February 7, 1895
STEVENS, CHARLES W. ¹	September 5, 1856
†SCOTT, FRANK J.	November 1, 1866
†SLEEPER, WILBUR F.	May 2, 1867
†SUCK, CHARLES J.	March 5, 1868
†SUCK, D. HENRI	May 22, 1868
†STEVENS, WILLIAM J.	February 4, 1869
†STUDLEY, SILAS	October 7, 1869
STEVENS, FRANK	September 7, 1870
SULLIVAN, EDWARD N.	December 7, 1876
SIMMONS, ALBERT J.	April 1, 1886
SAVAGE, THOMAS	June 18, 1886
STEWART, ORLANDO	October 7, 1886
SHORTWELL, WILLIAM D.	November 4, 1886
SWETT, WILLIAM S.	February 3, 1887
SEYMOUR, WILLIAM	June 2, 1887
STOREY, FREDERICK G.	November 3, 1887
STEWART, WILLIAM J.	March 1, 1888
STICKNEY, HORACE W.	January 3, 1889
†STEWART, OTIS K.	April 4, 1889
SEARING, S. STANLEY	September 5, 1889
SPENCER, CLINTON A.	October 3, 1889
†STEVENS, GEORGE L.	November 6, 1890
SNOW, FRANK B.	October 1, 1891
SLEEPER, FRED. W.	January 7, 1892
SEAYER, JOSEPH H.	April 7, 1892
SAXE, EDWARD T.	November 3, 1892

SHURTLEFF, FREDERIC C.	November 2, 1893
SHAW, GARDNER H.	November 2, 1893
SELFIDGE, ARTHUR J.	March 1, 1894
SAWYER, FRANKLIN W.	September 6, 1894
SANDBERG, JOSEF	February 7, 1895
SOUTHER, ARTHUR L.	June 6, 1895
†TRULL, SYLVESTER	May 4, 1854
†TUCKER, ENOS H.	December 7, 1854
†TURNER, FREDERICK W. ¹	December 2, 1858
†THAYER, CHARLES E.	May 5, 1859
†THOMPSON, JOHN A.	October 6, 1859
†THAYER, THEODORE A.	May 17, 1860
†TAYLOR, THOMAS A.	November 6, 1862
†TWITCHELL, JOSEPH H.	June 2, 1864
†TUCKER, HORACE G.	February 1, 1866
†TAYLOR, GEORGE B.	June 14, 1877
THAYER, SAMUEL C.	March 4, 1886
TEUTHORN, FRED. B.	September 2, 1886
TUCKER, FRED. H.	October 7, 1886
†TWOMBLY, JOHN S.	June 16, 1887
TAYLOR, EUGENE S.	October 6, 1887
THOMPSON, CHARLES H.	June 7, 1888
TUCKER, CHARLES B.	November 1, 1894
VAN DERLIP, WILLARD C.	April 4, 1883
VAN DUSEN, HARRY M.	February 2, 1893
†WALLACE, DAVID	November 5, 1857
†WASHBURN, ANDREW	February 2, 1860
†WALKER, CORNELIUS	April 24, 1867
†WHITON, JOHN C.	October 3, 1867
WIGHT, FREEMAN	March 2, 1871
WOOD, ALBERT N.	November 5, 1872
WELLS, EDWARD E.	May 1, 1873
†WILLIAMS, ROBERT W.	March 4, 1875
†WHITE, WILLIAM	November 6, 1879

¹ Resumed April 5, 1860.

WETHERBEE, ISAAC J.	May 5, 1881
WEIL, SAMUEL	December 7, 1882
WAUGH, WILLIAM W.	December 7, 1882
†WIGHT, ALMON	November 5, 1885
WORK, JAMES W.	January 7, 1886
WHEELER, CHARLES A.	September 2, 1886
†WINSLOW, JOHN P.	February 3, 1887
WARNOCK, ADAM	May 3, 1888
WILKINSON, WILLIAM W.	January 2, 1890
†WOODBURY, HORACE S.	November 6, 1890
WETHERBEE, ELIOT J.	October 1, 1891
WOOD, FRANK L.	April 7, 1892
WYMAN, CHARLES E.	February 1, 1894
WYMAN, WALTER E.	February 1, 1894
WILLARD, CYRUS F.	March 1, 1894
WHITE, DANIEL L.	March 1, 1894
WOODBERRY, D. STURGIS	May 3, 1894
†WHITE, ALBERT W.	November 1, 1894
WINN, JOHN W.	June 20, 1895
WILKINSON, WILLIAM H.	June 20, 1895
YOUNG, E. BENTLEY	June 4, 1874
YOUNG, CLARENCE H.	June 6, 1895

HONORARY MEMBERS.

W. SYLVESTER TRULL.

W. ALBERT A. FOLSOM.

R. W. WM. T. R. MARVIN.

JOHN H. COLLAMORE.

W. WM. J. STEVENS.

FRANKLIN S. PRATT.

R. W. EDWIN B. ROWE.

OLIVER AMES.

[Died October 22, 1895.]



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CORRIGENDA.

Page 39, last line. The number of Presiding Masters should have been given as forty-five, instead of forty-eight. The list on page 233 shows forty-eight names, but of these R. W. George G. Smith was twice called on to occupy the Master's chair for subsequent periods, after his first term of service, and R. W. Joshua B. Flint once, and their names should not have been counted twice.

Page 49. It has been learned that Wm. Dennison (seventh line) should be Donnison. See his name in Index of Names for further information.

Page 55. It is said that the United States Lodge (in which it is thought that Bro. Eaton, our first Senior Warden, was probably made) removed from Danvers to Beverly, in April, 1779. Although a vote was passed in the Grand Lodge, providing for its removal, this action was opposed by the Worshipful Master and several other members of the Lodge, and at a subsequent meeting the Grand Lodge rescinded its action, and the Lodge remained in Danvers until its suspension by the Grand Lodge, June 6, 1788; it was never revived. Its Records, Charter, and other effects, were finally burned in Richard Skidmore's house in Danvers, in 1808. It is, therefore, now impossible to settle the point whether Bro. Eaton was initiated there or not. I am indebted to Wor. Bro. D. A. Massey, Past Master of Amity Lodge, for this information.

W. T. R. M.

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